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Protestant missions in South America

PROTESTANT MISSIONS IN SOUTH AMERICA

Protestant Missions in South America

BY

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PREFACE

THIS text-book is one of a series, prepared primarily for the use of mission study classes in colleges and other institutions of higher learning, but also largely for study classes in churches and young peoples' societies. The somewhat peculiar typography and paragraph arrangement are accounted for by the fact that an experience of six years has proven the desirability of some such aid to the busy student or reader. The Analytical Index at the close has likewise been found useful in the class-room, as well as to the reader who desires to learn at a glance the scope of the volume. In class work it is desirable that some of the additional readings, referred to in Appendix A., be made use of. The map and its index of mission stations will also be helpful to the reader and student.

The great need of a comprehensive sketch of Protestant effort in South America is perfectly obvious to any one at all conversant with missionary literature. So far as we are aware, this text-book, brief though it is, contains the most complete account of Protestant missions in that continent that has yet appeared. Every effort has been made to secure as trustworthy information as is possible. The several writers were secured because of their intimate knowledge of the lands and work which they have described. It is earnestly hoped that their efforts will result in a great quickening of interest in this "Neglected Continent," on the part, not only of students, but also in the hearts of all Christians.

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GEOGRAPHICAL AND GENERAL

I

GEOGRAPHICAL AND GENERAL

By Harlan P. Beach

Fellow of the American Geographical Society.

South America is so extensive that it is impossible to present in a brief text-book anything more than a comprehensive view of the various parts, with a summarized sketch of the work of Protestant Missions in its several countries. In selecting material for the opening chapter, choice has been made of those facts which most affect its varied races and especially those features which make clear the environment of foreigners living and laboring on the continent. Full details concerning its lands, peoples and missions must be looked for in more extended works, a few of which are referred to in the Bibliography, found in Appendix A.

I. **Panoramic View of South America.**—If this continent, containing some 7,000,000 square miles,—nearly one-seventh of the land surface of the globe—could pass northward beneath the eye of a beholder poised hypothetically in mid-air above its central meridian, a most varied and remarkable scene would greet his delighted vision. First he would see, as he looked southward toward the vast pear-shaped mass, the low-lying, verdure-clad shores skirting the Caribbean Sea and Atlantic. The well-wooded expanse of the Guianas would fade out into the llanos of Venezuela and Colombia and the northern slopes of the Andes. Next would appear the Guiana highlands succeeded by the selvas,

—exuberant expanses of tropical vegetation filling the basin of South America's "liquid equator," the largest river in the world in respect to volume and extent of drainage area. Meanwhile the backbone of the continent has raised itself aloft in the Andes of Ecuador where twelve peaks tower three miles or more above the adjacent ocean. As regions further south appear the continent narrows. The Brazilian highlands on the east are less densely wooded, while the western mountain ridges make Peru an American Tibet. On its southeastern border, mainly in Bolivia, lies Titicaca, the continent's one large lake, rivalling our own Ontario in size. Passing these, one sees the Gran Chaco wilderness and the famous pampas beyond. To the eastward are the hills of Uruguay, and on the west the Andes retreat far enough from the coast to form the fertile plain of Chile. There now remain on the south only the comparatively barren wastes of so-called Patagonia, and the Scandinavian fiords cutting into the mountains of southern Chile and tapering off into the bleak and stormy archipelago of which "The Land of Fire" is the largest. During this survey the aërial beholder has noted the regularity of the coast and the fact that no extensive bays have indented the land, nor any large islands fringed the continent, save in the extreme southwest, if the more remote Falklands and South Georgia are neglected.

II. **River Systems.**—Returning now to examine more in detail South America's characteristic features, one is struck at the outset with its remarkable river systems to which the continent owes so much, and which when improved will provide it with a ramifying network of deep waterways, thus from a commercial and missionary point of view increasing greatly its accessibility. Only three of these systems will be described.

1. *The Orinoco.*—This river, third in size on the continent, takes its rise far up on the mountain slopes of southeastern Venezuela. Early in its course it sends off the Cassiquiare, which strangely enough is the connecting link between it and the Rio Negro, a tributary of its powerful rival, the Amazon. Descending between the mountains and impenetrable forests of Venezuela and the Colombian llanos, it dashes over the famous cataracts of Maipures and Atures, the latter nearly five miles wide and six miles long. Below its confluence with the Apure, it traverses the llanos with a width of four miles and later rolls its milk-white flood into the Atlantic through a delta, 125 miles long. Of its 1,550 miles, more than 1,400 are navigable in two stretches. Most of its larger affluents are likewise navigable; so that the Bogotá missionary, if he so desired, could ascend it and the Meta to within sixty miles of his destination. Despite the extensive overflows of the rainy season, this river is of exceeding importance to the country's future.

2. *The Amazon, or Amazons.*—The disputed etymologies of this name were once its striking characteristics: one theory held that it was given because early voyagers saw female warriors or Amazons on its banks; the other etymology is traced to the name given by the Indians to its destructive tidal bore which they called Amassona—"boat-destroyer." To modern economists and merchants it stands preëminent among the streams of the world because of the vast extent of its navigable waters—some 50,000 miles with its tributaries, one-half of which is by steamers,—and the commercial possibilities of its enormous basin which is estimated to include more than two-thirds as many square miles as all Europe contains. Though some unsuccessful attempts at colonization have been tried along its lower reaches, practically nothing has been accomplished by

Western enterprise. Thus one notes the paradox "that this forest, the largest and densest in the world, imports from North America much of its building timber, and some of the steamers on the river have found it cheaper to consume English coal than to burn the wood which grows so abundantly on every side." From the Atlantic to the heart of Peru and Ecuador a navigable highway stands ready for the missionary, not to speak of the great tributaries which will in the future carry him to remote tribes and districts one day to be opened up by modern exploitation.

3. *The Rio de la Plata*, or River of Silver, is more properly an estuary into which flow the waters of the Uruguay, Paraguay and Paraná. Unitedly they pour into the ocean a volume of water second only to the outflow of the Amazon and Congo. Though *the Paraguay* traverses the great marsh of Xarayes, elsewhere it passes through fertile districts abounding in excellent timber. Missionaries on board Brazilian steamers can journey up this river and its affluents to Cuyabá, 2,360 miles above Buenos Aires. Fortunately, too, they are open to the commerce of every nation. The Paraguay empties into *the Paraná*, which deserves its name, meaning "kinsman of the sea." Rising about a hundred miles northwest of Rio de Janeiro, it boasts of one of the most remarkable rapids in the world, ending near the mouth of the Iguassu. For a hundred miles up the river it extends "between ranges of frowning cliffs which confine the stream to a narrow, rocky bed, little more than 100 yards wide. Through this gorge the water pours in tumultuous fury." Like the Paraná, *the Uruguay* is obstructed by rapids; yet it is navigable by sea-going steamers to a point 373 miles from the sea, while coasting vessels can reach Salto, and other vessels above the rapids may proceed beyond Uruguay's northern boundary.

4. From the above it will be seen that South America is remarkably *accessible*. According to Rohrbach the mean distance from the sea of any average district is 343 miles, this continent being surpassed in this respect only by Europe and North America.

III. **Highlands and Mountains.**—1. *The Highlands of Guiana and Brazil*, though separated by parts of the Amazon valley, present similar characteristics, and may be regarded as one area. They vary in height from 1,000 to 4,000 feet, on an average, with occasional elevations of 8,500 feet. Here may be the future sanitaria of the missionaries, though the bulk of their work will be in the more populous coastlands. Trees in the hilly region are less lofty and numerous than in the selvas, to be later described. In compensation for the charming luxuriance of those regions, one here has flowers in far greater abundance, with a vast variety of exquisite ferns, and on the higher elevations the Brazilian pine lends a new beauty to the rolling woodland. In the Guiana section the lofty mountains are bare, rugged and often grotesque. Most of these ranges are flat-topped, "appearing as though planed down by some titanic instrument."

2. *The great mountains* of South America, stretching along its entire western border, are most interesting. *Characterizing them generally*, Dr. Greene says: "The awful cañons and chasms of the Andes, the sublime height of their peaks, the difficult and dangerous character of the passes, the rich and varied vegetable life of the eastern slope, and the steep descent of the generally barren Pacific slope, all give elements of great interest to this range." In formation "three main sections are clearly to be distinguished: The solitary chain of the Southern Andes; the double chain of the Central Andes, with their elevated

upland valleys, groups of connected hills and mountain lakes; lastly, the diverging Northern Andes, with their low-lying valleys and detached elevations." With its declivities and plateaux this chain occupies nearly a sixth part of the continent.

Andean scenery is naturally varied. The southernmost section is marked by luxuriant and extensive forests, steep ravines and picturesque fiords, all crowned by one of "the most imposing peaks of the whole Andean range, Mount Sarmiento, which rears its spotless cone of snow to a height of 6,910 feet. . . . The beauty of this peak is enhanced by the numerous blue-colored glaciers which descend from the snowy cap through the dusky woods of the mountain's base to the sea, looking, as Darwin expresses it, like so many frozen Niagaras."

Perhaps the most striking features of the Chilian range are the fantastic shapes assumed by the weather-worn soft rock, resembling the spires and turrets of ruined churches and castles, and the variety of coloring of the different soils. With the sparse vegetation of this region, the mountain slopes are strikingly beautiful, the blues, reds, yellows and whites producing wonderfully fascinating effects.

The Bolivian Andes enclose "the navel of South America," a plateau as large as Ireland, having an elevation of some 13,000 feet, and being mainly arid in character. The Bolivian missionary leaves the palms and banana groves of the lowlands and passes upward through forests of cactus and trees to the zones of pines, junipers and beds of resinous moss a foot deep. Above 15,000 feet rise the ever snowy crests of the Cordilleras, with scarcely a vestige of life, save the aspiring condor.

The Peruvian ranges on their western slopes, which rise abruptly from the Pacific, are practically rainless; though from

June to October they are refreshed by thick mists. In the interior its Tibetan characteristics appear, and here, also, is found the grandest scenery of the Andes. The Punas, wretched, wind-swept meadows affording scanty nourishment to llamas and alpacas; "the cold, cheerless and uninhabitable Despoblados;" the closed valleys with climate and products of the temperate zone, and redolent with memories of a marvellous Inca civilization; the thousand streams which, "forcing their way over roaring cataracts and through the dark clefts of the Andes," gladden Brazilian plains with the matchless Amazon; the many silver spires that one sees in the snow-clad peaks piercing the azure; the eastern, lower slopes of the Montaña, "a tropical, wooded upland where the old and decayed vegetation decks itself with bright twining and parasitic plants before its thundering crash breaks the death-like stillness of the primeval forest;"—these are some of the elements that will fascinate the Peruvian missionary, especially if he goes beyond beaten routes.

The Ecuadorian Andes furnish the mountain climber his paradise. One journeying southward from Quito to Riobamba over the narrow plain would pass, according to Bates, "fifty peaks on an average as high as Mount Etna, three of them emitting volumes of smoke, and all of them crowded into a space not much greater than the distance between London and Dover." Imagine a railroad journey of equal length in America—for example, from New York to Philadelphia, or Trenton, more correctly—between such heaven-piercing giants. One of them is the "silver bell" of Chimborazo, nearly four miles high; while another, "turned out as if with the lathe," is Cotopaxi, "in absolute elevation without a rival amongst the active burning mountains of the Old World." Though slumbering now, it is,

in Titus Coan's phrase, "in a state of solemn and thoughtful suspense"; and when aroused it belches forth fire from a point nearly three miles higher than the Vesuvian crater, with a roar said to be audible 600 miles away.

In Colombia the chain rapidly descends toward the Caribbean Sea. Its parallel ranges are here intersected with cross-ridges "like the rungs of a ladder." Though nearing the end of their course, the Andes still have power to interest. Tequendama Falls, one of the most celebrated cataracts of the New World, the romantic course of the Bogotá, the increasing luxuriance of the tropical verdure as the traveller descends to the northern valleys, are Andean features not soon forgotten.

Some of the *practical bearings* of the Andean system *on missionary geography* and activities may be alluded to. With this volcanic ridge come not only the risk of eruptions, but the more disturbing one of frequent earthquakes, which occur along the entire western border of the continent. Moreover, sapping as the mountains do the moisture from the Atlantic winds, the Pacific slope will always remain dry and probably not be as fully peopled as the eastern republics. However, in the present undeveloped condition of llanos, selvas and pampas, the western republics are almost as favorable fields as any on the continent. It may be that future prospectors will render this mountain region a thronging abode of men, if new Potosis are discovered, and if it is made as accessible everywhere as the splendid triumphs of civil engineering have made it in a few sections.

IV. **Habitable Plains.**—1. *Llanos of the Orinoco.*—As the Spanish name indicates, these are "plains," and they occupy a region in Colombia and Venezuela almost as large as the New England and Middle States plus Ohio. While they slope downward from a height of 800 feet, and are in

part forest, they are generally very level and sparsely wooded or else wholly devoid of trees.

Reclus vividly describes an average llano scene, though for a more graphic picture the reader is referred to the account by a native, Don Ramon Paez. *Reclus writes:* "In the central parts of the llanos where the surface seems perfectly level, where the line of the horizon is broken by no eminence, the firmament unfolds its azure dome above a silent sea of herbaceous growth, yellowish and scorched during the prevalence of the dry trade-winds, dense and verdant from the first appearance of the winter rains. Although extremely rich in different species, the boundless prairie seems to merge all its plants in the same uniform element. Except a few objects close at hand, a drooping flower by the wayside, some startled beast or insect seeking the cover of the herbage, nothing stands out distinctly in the vast circuit lit up by the solar rays. Nature reposes in its strength and majesty, inspiring with a sense of awe and sadness the solitary wayfarer lost in the wilderness. Wherever the eye sweeps the horizon, the details of the landscape are the same, though its physiognomy as a whole changes slowly with the hours, the shifting hues and shadows."

2. *Selvas of the Amazon.*—These vast "woodlands," exceeding in extent the great Congo forest zone and almost equalling in area all the United States east of the Rocky Mountains, occupy the northern part of Brazil and extend slightly into the adjacent colonies and republics. The Matto Grosso—"great woods"—are a southeastern extension of the selvas. They are not wholly forest, however; for, besides extensive grassy spaces toward the Atlantic, these selvas are traversed by the Amazon which should be regarded, by reason of its labyrinth of streams, not so much as a single river, but rather as "an inland fresh water sea filled with islands."

As *seen by the Amazon traveller* there is little visible except a "compact wall of forest trees interlaced with lianas, overtopped by a continuous mass of verdure, the stems rising on both banks like a line of palisades straight as reeds, enveloped in gloom at their base, expanding overhead to the light of the sun." Bates, the Amazon naturalist, describes an *interior view* of the selvas: "With the exception of a few miles of road in the vicinity of the large towns, with difficulty kept free from the encroachment of young vegetation, this forest is without path and impenetrable. Singular especially is the tendency both of plants and animals in this world of trees, to assume the character of creepers and climbers. . . . The flowers and fruits of the forest trees are all to be sought for in the leafy domes far above, where the crowns of the trees, locked together, are exposed to the light and heat. All below is dark, musty and cavernlike, and neither flowers nor green herbage variegate the damp ground." Some of the trees are colossal, as a ceaba described by Wallis covering a space of six acres where 25,000 persons might be accommodated. Another striking feature "of Amazonian arborescence consists in the great development of the outer walls sustaining, but detached from the stem, leaving an intervening space wide enough to afford refuge to several persons."

3. *The Gran Chaco.*—This region, occupying the western part of Paraguay, northeastern Argentina and the southern border of Bolivia, is about the size of Maine and California combined. It is the "great hunt" where multitudes of wild beasts attract the Indians who here are safe from white oppression. While these plains are mainly arid, during the rainy season when the country is inundated they resemble a vast lake interspersed with verdant islands.

Near the rivers, however, rich forests are found and vegetation is luxuriant.

A *night scene* on the Gran Chaco has been thus depicted: "If the day with all its glories is so unspeakably attractive to the lover of nature, the marvellous nights of these regions still reserve fresh and unanticipated charms for him. There is nothing to compare with the impression of serene repose inspired by the sight of the starry heavens, especially in the more open meadow lands. Our thoughts revert unwittingly to those indescribable nights on the silent deep, when the vessel is borne along as by an unseen power on the unruffled surface of the waters, beneath the vault of a tropical sky. The charm is heightened by the countless swarms of fireflies whose phosphorescent lamps flash out and suddenly disappear in the gloom."

4. *The Pampas.*—This name is given to extensive level districts in Peru covered with the primeval forests; but it is more commonly applied to the immense grassy, treeless plains of Argentine Republic which rise in a series of terraces from the seaboard to the base of the Andes. They are in one place covered with grass and absolutely level, at another brackish swamps appear, while toward the south and west salt steppes or salinas occur. Portions of the pampas are very fertile, but stock raising is the industry that engages most of the region.

In "The Great Silver River," Rumbold writes thus of a *summer morning on the pampas:* "The young sun floods the low and perfectly level horizon with a flush of pink and yellow light. The fiery disc emerges out of what seems a sea of verdure, all burned and brown though everything be in reality, and in its slanting rays the tip of each blade of grass, the giant thistles with their rose-purple crowns, the graceful floss-like panicles of the pampa grass, just touched

by the breeze and all glittering with dew, undulate before the eye like the successive sparkling lines that mark the lazy roll of the deep in the dawn of a tropical calm. In the west the vapors of night have not entirely rolled away, while down in the deep depressions of the ground and over the reed-fenced lagunas a thin blue mist still lingers and mingles deliciously with the various subdued tints of brown and green around. This tender tonality lasts but a very short time, the sun shooting upward with a speed and force that at once completely transforms the picture; the scorching agencies of light revealing it in its true parched colors and reducing it to a burning arch above, and a scorching and featureless flat below. The fresh, rippling ocean turns into a weary wilderness, staring up at a breathless, pitiless sky."

The *moral effect* of such an environment on foreigners, and on some, at least, of the Gauchos, is most striking. One of them thus writes: "In the presence of such an awe-inspiring solitude, one's thoughts are unconsciously drawn to dwell upon eternity; a deep and yet a pleasant sadness takes possession of the thoughtful mind, a feeling intensified at the going down of the sun; and in the darkness of the night merging in an overpowering sense of helplessness and terror. . . . Men are known who for years have toiled in the vain endeavor to hearken to the whisperings of reason alone, and who have smiled compassionately on those that spoke of a better future, and who yet at a sunset on the pampas become so unnerved that they are nearer to tears than to scoffs; nay, will listen with devotion to the evening chimes announcing the Ave Maria." It is said that this strange fascination of environment often compels Europeans, who have returned home with a fortune, to go back again to the hardships of the old pampa life.

V. **Wastes and Deserts.**—1. *Patagonian Desert.*—

Much of the territory above described, though not inhabited, is yet capable of sustaining a great population when the advantage or necessity for its occupation arises. Other sections, however, can hardly become populous. Most of this area lies in that portion of the Argentine Republic commonly, though not justifiably, known as Patagonia. This expanse is usually called the Shingle Desert. In favored sections coarse grass and stunted bushes and herbs are found; but in general it deserves the Indian name of one portion of it, "the Devil's Country," since the ground is strewn with rolled pebbles, huge boulders, and is intersected with ridges of bare, sharp-edged rock. Charles Darwin calculated that these covered a territory 200 miles broad and 600 miles in length.

The *impression made by this desert* upon the mind of the great scientist, he thus describes: "These plains are pronounced by all to be most wretched and useless. They are characterized only by negative possessions; without habitations, without water, without trees, without mountains, they support only a few dwarfed plants. Why then—and the case is not peculiar to myself—have these arid wastes taken so firm possession of my mind? Why have not the still more level, the greener and more fertile pampas, which are serviceable to mankind, produced an equal impression? I can scarcely analyze these feelings, but it must be partly owing to the free scope given to the imagination. The plains of Patagonia are boundless, for they are scarcely passable and hence unknown. They bear the stamp of having lasted for ages, and there appears no limit to their duration through future time." This impression is even more strongly emphasized by a later writer in "Idle Days in Patagonia."

2. *The Atacama Desert.*—This is the principal western

waste of South America, though at various points west of the Andes, especially in Peru, there are barren reaches. Lying in Chile's northwestern section, it rises in rocky plateaux from the steep shore and is broken by precipitous mountains. The soil is rocky rather than sandy, and to-day has little vegetation except the hardiest desert plants. By reason of its saltpeter works and silver, however, its solitudes are sparsely peopled.

3. *Marshes.*—Some of these are saline, notably one near the centre of Argentine Republic. The largest of the fresh-water marshes is in southwestern Brazil, that of Xarayes. In the rainy season this is more properly a lagoon or lake, and covers a district as large as Maine. Above this temporary sea, stretching beyond the horizon, rise thickets of tall herbs and shrubs, and some artificial mounds, formerly used as Babel towers by the Indians who thus escaped the flood. The reader must again be reminded that many districts along the Amazon and Orinoco are little better than marshes, especially during the floods.

VI. **South American Productions.**—1. *Minerals and metals*, so essential to the development of new countries, exist in considerable variety and abundance. If the El Dorado of early voyagers was a myth, the gold of the Guianas is not, nor the gold and diamonds of Brazil, the iron, copper, lead, bismuth and other metals of various sections. As mentioned later, the nitre of Chile is a national source of wealth; while the Andes are rich in precious metals, the mines of Potosi alone having furnished the world over $1,500,000,000 worth of silver since the Spanish first took possession of them. Coal, though not abundant, nor of high quality, is nevertheless a valuable asset.

2. The *products of the forest* are a limitless source of future wealth, and a present cause of prosperity. Beautiful

woods used by cabinetmakers are found in almost inexhaustible supply; a variety of gums and wax, and the extensive tracts where india-rubber trees flourish, furnish a large part of the exports; modern medicine could hardly exist without South America's coca, which yields cocaine, and above all Peruvian bark, which Sir Clements R. Markham, in 1861, so shrewdly and laboriously stole from Peruvian forests for the benefit of fever-smitten humanity.

3. Nor do the *field products* fall short in the inventory of the continent's wealth. Reclus is authority for the statement that South America has given to the world during the past four centuries more plants useful for alimentary purposes than any other division of the globe. Witness the potato, now the staple food of so many millions; manioc and yams, more indispensable to certain negro and West Indian populations of Latin America than the potato can ever be to the Germans and Irish; the tomato, peanut, pineapple, guava, maté or Paraguay tea, tobacco, etc. Other productions not indigenous to the continent, like the banana, which was carried there from without; wheat, the production of which is fast approaching that of the States; and above all coffee, are exceedingly valuable factors in southern life and commerce. Brazil already supplies more than one-half of the world's coffee supply.

4. Important as these productions now are, the continent is almost wholly virgin soil awaiting the time of her development. It is not surprising, therefore, that writers on world-politics like Professor Reinsch, and practical men desiring to better their condition by emigration, are looking to South America as the theatre of much of the twentieth century's development.

VII. **South American Races.**—Without pausing to speak of the animal life of the continent, the most charac-

teristic features of which are its many edentates, its gigantic reptiles, and its billions of birds of every variety of color, attention is called to a few general facts concerning the men found in its various sections. Further particulars may be seen under the various countries.

1. *Dr. Herbertson's Summary.*—"South America has, at a rough estimate, thirty-seven and a half million inhabitants, giving a mean density of population of fifty-three per square mile. The coastal lands, the river valleys, especially the alluvial plains of the Plata basin, are the most densely peopled. The inhabitants of the interior of the forest regions and in Patagonia consist mainly of aborigines of many races, differing in language more than in racial characteristics. The natives of the warmer regions are yellower than the brown inhabitants of the mountains, but all possess the same dark, lank hair, and scantiness of beard. The Caribs of the lower, the Nu-Aruak of the upper Amazon, the Tupi between the Amazon and Plata, and the Guaykuru of the Paraguay, the Ges of eastern Brazil, and the Patagonians and Fuegians of the south are among the most important of their races east of the Andes. The Araucanians of Chile, the old civilized Quichua, who formed the Inca State overthrown by the Spaniards, and the Chibcha of Colombia are among the Andean tribes. The name Andes was itself derived from the Antis. The inhabitants of the more densely peopled areas are of European and African origin, as well as American. Pure whites, negroes and yellow men exist, but the majority are of mixed race; so that here, as Reclus has pointed out, men containing the greatest number of characteristics of all races can be found, the most typical average specimens of humanity."

2. *Their Social Condition.*—Neglecting the six million Indians, a study of the history of the continent for the past

seventy years reveals great progress, not only in wealth and population, but in education and general advancement. In these respects South America has probably surpassed many European countries. This progression has led some writers to ask whether the Spanish tongue even may not one day rival the English in its world-wide predominance. Carrasco, in the "Boletin de la Sociedad de Geografia de Madrid, 1891," presents strong reasons for believing that with the present rate of increase, the Spanish and Portuguese, which are mere varieties of the same language, will be spoken by 180,000,000 in 1920. In many centres of influence South Americans are awakening to the consciousness of their high destiny; and with increasing immigration and the growing desire to emulate North American and European ideals there is hope for a great future, especially if impurity, which is working ruin in more than one of the republics, can be conquered by the Christian view of marriage and of the sanctity of the body.

3. *Immigration.*—The rapidly increasing stream of European life is bringing to the continent new hopes and some problems as well. Thus far newcomers are mainly attracted to the Atlantic seaboard, especially to the colonies and to those countries south of the tropics. With the exception of Chile, the Pacific republics are not securing a great number, though the mines may one day allure considerable populations. So, too, the vast interior regions, now so largely pathless, will attract multitudes when communication is made easy by development of railroads and a better steamer service. Five factors must be considered of special importance in thinking of South America as a field for extensive immigration.

(1) *Habitable area* is the first of these. In this respect the southern half of our hemisphere is vastly superior to the northern, as it has practically no frozen region, while about

one-third of North America is covered with snow and ice wastes, or with tundras of moss and lichen. Probably the part now unoccupied but ultimately capable of sustaining large populations will be found greater in South America than in any other continent save Africa possibly.

(2) *Material resources* are as essential for national development as mere habitable area. Enough has been said to show that these abound already, or can be readily developed; so that Professor Reinsch places South America beside China—though for different reasons—as likely to engage the attention of economists, capitalists and immigrants in the century just dawning.

(3) *Accessibility*, as already stated, is decidedly in South America's favor, so far as natural features are concerned. Yet at present one must circumnavigate a good part of the continent to get to Rio from Lima or Quito, for instance, when developed Amazonian navigation would greatly reduce the time and present expense. Railways of the near future will supply other important lacks now existing. Moreover, if the proposed railroad lines running from the Mediterranean to African points like St. Louis or Monrovia materialize, and good trans-oceanic connections be established, it will be possible to reach Buenos Aires from Paris in eleven days, or a third of the time now required. This would greatly stimulate South American immigration and intercommunication.

(4) But can European and North American immigrants and capitalists thrive in *South American climates?* This question is an important one for the missionary also. While it is true that "South America is distinguished from other continents by not having a marked continental climate," it should be remembered that, unlike the United States, Canada and Europe, which are almost wholly in the temperate zone, less than a fourth of South America lies in that zone best

adapted to the development and prosperity of the white races. Measured on Berghmann's map there are in North America 4,000,000 square miles between the isothermals of 46° and 68° Fahrenheit to South America's 2,000,000 square miles.

As for *prevalent diseases* encountered by missionaries and other foreigners, they are not especially serious for a country so largely tropical. Malaria is the commonest foe along the coast, though the Amazon is not as unhealthful as one would suppose. Both that region and the northern seaboard suffer less severely from malarious diseases than the Congo and coastal regions of Africa. The highlands of the western coast are practically free from such maladies. Yellow fever along the coast, except in the far south, and dysentery are quite common, but missionaries rarely suffer from elephantiasis, leprosy, goitre and many other illnesses peculiar to the continent.

(5) Another factor influencing the flow of immigration is the degree of *stability of government*, safeguarding or jeopardizing life and property. Though a continent of republics, South America cannot boast of great stability of law and order. Revolutions are frequent in some republics, though in lands naturally most attractive to foreigners society is more self-restrained. If, as a distinguished orator and author asserts, the indispensable factors in an ideal republic are three,—fundamentally the Christian, formatively the scholar, and conservingly the patriot,—most of these republics possess only the latter element of ideality. Even their patriots are somewhat fickle and lacking in the strength of conviction begotten by a biblical faith and a cosmopolitan and universal scheme of education. When these two elements are made more prominent, there will be a disappearance of the common charge against southern republics, viz., that they are such in form while in reality they are

oligarchies or veiled despotisms. Constant improvement is observable in most of them, and labor and capital are feeling more safe on the continent in consequence.

VIII. **Characteristic Features of Different Countries.**—A few facts concerning each of these countries are given below, the order being alphabetical for convenience of reference. All of them, except French Guiana, are treated more at length in later chapters. General facts capable of tabulation may be found in Appendix B.

1. *Argentine Republic, including Patagonia.*—Here in more than twenty times the area of the New England States is a population of less than three per square mile. With a superb climate and great possibilities of development,—only one per cent. of its cultivatible area is now occupied,—it promises to become scarcely second to Brazil. It already surpasses it in railway mileage. Immigrants generally find this country best adapted to their needs. The Welsh agricultural colony in Eastern Patagonia is a movement toward the reclamation of that section.

2. *Bolivia* equals in extent the continental state of Texas twice over, with Maine, New Hampshire and almost a Connecticut besides. It is the highest region of its size in the world, averaging more than two-and-á-half miles above the sea level. Lake Titicaca also has the world's record as the highest large body of water. "Its lonely waters have no outlet to the sea, but are guarded on their southern shores by gigantic ruins of a pre-historic empire—palaces, temples and fortresses—silent, mysterious monuments of a long-lost golden age." Bolivia is probably richer than any other South American country in minerals. Its present inaccessibility will be partially remedied by the railway from Antofagasta on the Pacific to La Paz, and by other lines under contemplation, especially the international route to the Ar-

gentine Republic, now being surveyed. The branches of the Madeira, however, offer the most promising outlet for the future commerce of Bolivia. At present it is probably the least developed of South American republics, and that despite the fact that an island in Titicaca was the home of the founders of the Inca Empire and hence the seat of the continent's highest indigenous civilization.

3. *Brazil* must be thought of as covering a region almost as large as the United States with Texas repeated a second time; or as being "larger than European Russia, Germany, Austria-Hungary and France combined, and its natural resources are commensurate with its extent." Ocean steamers can ascend the Amazon and its tributaries to the boundaries of Peru, and smaller ones can go much farther. Hitherto it has mainly attracted immigrants belonging to the Latin races rather than to those of Northern Europe. With the excellent climate and soil of its southern portion, and perhaps the most delightful climate in the world on the great plateau, Brazil will attract multitudes. Her unparalleled possibilities for river transportation, and the 8,718 miles of railway in operation, not to speak of a still larger mileage constructing or under survey, may make this republic our formidable rival during the coming century.

4. *Chile* would be little more than covered were Montana and the two Dakotas torn into strips from seventy to 250 miles wide and stretched from north to south for a distance as great as from Portland, Me., to San Francisco, which is the approximate length of this republic. An unbroken mountain wall, varying from 6,000 feet in average height in the south to 15,000 feet in the north, shuts off this prosperous and wealthy country from easy communication with the interior. However, less than fifty miles of the Trans-Andine railway are now lacking, and hence this limitation will soon

be removed. At present the journey over the Andes from Santiago to Buenos Aires requires only three days and a half. Its inhabitants of the upper classes have kept themselves more purely Spanish than in any South American country. Immigration is not very marked; yet with the good financial standing of the country, its cool climate and its spirit of progress in various directions, it presents great attractions to the immigrant.

5. *Colombia*—almost equaling Texas, Wyoming and Montana combined—in proportion to its area has more forest land than any other South American republic. Its emerald mines are the richest yet discovered and furnish nearly all of the world's supply. While the coast and river valleys are hot and tropical in their products, the more populous part of the country is elevated with a climate like perpetual spring and with the environment of temperate regions. Unfortunately the lack of railways,—there were less than 400 miles in 1898,—the practical absence of roads, the neglect of education and the frequency of civil wars have greatly retarded the country's development.

6. *Ecuador* is about as large as Germany, or the New England States plus New York and New Jersey. Professor Orton says of this country, "Nowhere on the face of the earth is there such a grand assemblage of mountains. Twenty-two summits are covered with perpetual snow, and fifty are over 10,000 feet high." Here, too, is South America's centre of volcanic activity. "To the antiquary it is a region very interesting from the remains of a past indigenous civilization. Rich in all the varied products of the temperate and tropical zones, it is a country of magnificent future possibilities, but needing population for its development." At present conditions are not very favorable for immigration, though they are improving very rapidly.

7. *The Falklands and South Georgia.*—The *Falklands*, belonging to Great Britain and lying 340 miles east of Magellan Strait, are nearly the size of New Jersey with a population of slightly more than 2,000. It is a region of fogs and mists in spring and autumn, but it is favorable for sheep-raising, the leading industry. Penguins are numerous enough to give the governor the sobriquet of "King of the Penguins." So violent at times are the winds that they "uproot and scatter like straw the very cabbages grown in the kitchen gardens of the settlers." *South Georgia*, 800 miles farther eastward, is uninhabited and only occasionally visited by sailors and fishermen.

8. *The three Guianas* are the only European colonies on the continent and are almost as large as Wyoming and Colorado combined. The Atlantic coast lands are low and in some parts high tides would flood the country for ten miles or more inland, were they not held back by artificial sea-walls, built to make available this richest of soils. It is "a region of dense forests, heavy rains and intense heat," and while unhealthful, it is not peculiarly so except in French Guiana. The latter, commonly called Cayenne, is unlike the other two colonies in that it has elevated lands along the shore and several rocky islands off the coast. Though it has gained a bad name from its being used as a penal settlement, "it has all the capabilities of the other Guianas and could be developed with advantage." It is the only country in South America untouched by Protestant missions, a fact not so vital since its total population was estimated in 1895 as only 35,065. Dutch Guiana, it may be remembered, was the purchase price paid by the English to the Dutch in 1667 for New York City, then New Amsterdam.

9. *Paraguay* is larger than Rhode Island, Connecticut, New York and Pennsylvania combined. This is the home

of the maté, or Paraguay tea, which is in general use throughout most of South America. It is also the scene of the memorable experiment of the Jesuits, to whom in the seventeenth century was entrusted the civil and ecclesiastical administration of the country. Their interesting plans were practically overthrown upon their expulsion in 1768. "The country is so highly favored by nature and its innate resources are so great that when for some twenty-six years it remained under the remarkable tyranny of the dictator, Dr. Francia, and was prohibited from holding intercourse with other nations, it was not only self-supporting, but actually accumulated wealth." The two dominations above named have attracted world-wide attention.

10. *Peru*, roughly speaking, could nearly cover the states lying west of the Rocky Mountains. Its mineral wealth is proverbial, though in output it is surpassed by Bolivia and Chile. Peru's once famous guano deposits are now nearly exhausted. Its history, made attractive by Prescott and others, constitutes one of the most interesting records of the New World. It is estimated that fifty-seven per cent. of Peru's present population consists of the descendants of this marvellous Inca race.

11. *Uruguay* is South America's smallest republic, being no larger than the New England States and Maryland. Stock raising is its principal industry, and for that the land is especially adapted. In general it offers to immigrants the same inducements as Argentina. Extensive national and departmental roads, more than a thousand miles of railway, an active commerce and a delightful climate are doing much for Uruguay's development, which, however, is somewhat retarded by its government, described as "a sham constitutionalism."

12. *Venezuela* is larger than France and Germany taken

together, and about equals our Gulf States, plus Kentucky, Arkansas and Tennessee. It contains the largest lake—so-called—in the northern part of the continent. Its basin and the coasts are among the hottest regions of South America. Venezuela's vast tracts of unutilized lands, and the prevalence of the cattle-breeding industry, remind one of Colombia.

IX. **Method of Treatment.**—1. *Relation of Parts.*—The foregoing sections have given in a general way a view of the land, the people and the possibilities of the various portions of South America. A final chapter will recapitulate some of these facts and add many others with a view to bringing before the reader the manifold appeal of this greatly "neglected continent." The intervening chapters contain more particularized statements, by authorities who know intimately the lands concerning which they write, relating to the peoples of the various countries and the work of Protestant missions among these peoples.

2. The *order of presentation* will be that of a supposed traveller circumnavigating the continent and viewing for himself these lands and missions. It so happens that this is approximately the chronological order in which mission work was undertaken in various South American countries. With so many different missionary societies in the field and such a variety of writers, it inevitably happens that entire justice may not be done to some societies, while undue emphasis may possibly be placed on others. In some cases this is due to lack of information concerning these societies. The statistics in Appendix C. are especially subject to this lack. While this survey reveals the fact that mission work is largely confined to the coast regions, it is equally true that this is the region of largest populations, few except scattered tribes of Indians being found in the far interior.

BRITISH GUIANA, OR DEMERARA

II

BRITISH GUIANA, OR DEMERARA

By Rev. Canon F. P. Luigi Josa
Georgetown, British Guiana.

Author of "The Apostle of the Indians of Guiana," "The Life of St. Francis d' Assisi," etc.

I. **Settlement of British Guiana.**—The Eldorado of Sir Walter Raleigh is a country still very sparsely populated. It was colonized so long ago as 1580 by the Dutch, and although various attempts were made by British adventurers to settle on the land, it was only in 1663 that Lord Willoughby succeeded in establishing an English settlement. The country has been held in turn by Holland, France and England; but it was finally ceded to Great Britain in 1814. In 1831 the three counties—named respectively after the three large rivers that traverse them, Demerara, Essequibo, and Berbice—were united into one colony, British Guiana.

II. **Its Population.**—1. *Number and Races.*—The population, which according to the census of 1898, was 286,222, does not now exceed 300,000, more than one-sixth of whom dwell in Georgetown, the capital of Demerara. The coast lands, composed of rich alluvial soil, are the only settled parts of the country. In the interior there are to be found here and there small settlements of gold diggers, mostly negroes or colored people, who with very rude and primitive implements are extracting gold from the surface of the earth. During the last few years 100,000 ounces per annum

have been so extracted. Gold-mining is in its infancy. The interior, however, is peopled by Indians of various tribes; but owing to their nomadic habits, it is impossible to say how numerous they are. Estimates of the number vary from 7,000 to 30,000. The best known tribes are those dwelling nearer the coast, or settled lands, viz., Arawaks, Acawaios, Caribs and Waraus. Further inland are to be found Patamunas or Paramanas, Macusis, Arecunas, Wahpisianas or Wapianas.

2. *Negroes and Effect of their Enfranchisement.*—The coast lands are inhabited by negroes or the descendants of the slaves,—who were imported into British Guiana and the West Indies during the time of the slave-trade,—and people of mixed blood. These form the majority of the population. In 1836 slavery was abolished and the natural result was that the freed slaves worked only when it suited them, or when compelled to do so by pangs of hunger. The country was nearly ruined; plantation after plantation was abandoned, and it seemed as if this "magnificent province" would soon become a howling wilderness.

3. *Immigration.*—Some of the bolder and more venturesome planters started a system of immigration *from India and China*, and by 1864 some 4,000 immigrants had arrived from the East. Thirty years later the number of Asiatics imported—including 13,000 Chinese—was 130,000; but as these people were under contract to remain only for a period of ten years, many of them have returned to their native countries. About 100,000 of these Asiatics are here and the wisdom of the Government has at last made provision to induce "coolies," as the East Indians are called, to settle on the land, plots of which are offered them in lieu of return passage. In addition to these people, there are a few immigrants *from Africa*, chiefly Congos, and from the neighbor-

ing islands, together with some 10,000 *Portuguese* from Madeira, and a few Europeans.

4. *Difficulties of Evangelizing Immigrants.*—The difficulties in the way of evangelizing all these different people, belonging to various races and speaking difficult languages, may easily be imagined. The languages or dialects spoken by different Indian tribes had never been reduced to a system or even written before the missionaries undertook to preach the gospel. The Indian immigrants speak Hindi, Urdu, Tamil, Telugu, Nepalese, and even Pashtu—these being from Afghanistan, besides various other dialects.

III. **Summary of the Work of Different Churches.**—1. *Early Attempts.*—At the beginning of the eighteenth century there were but *two ministers* of religion in the whole colony,—the chaplain of the British forces and the minister of the Dutch Reformed Church. Neither of these seemed to have had the time or the inclination to look after either negroes or aborigines. Records show that the *Moravian Brethren* did some useful work among the Indians in Berbice Colony. Their labors began in 1735 and were zealously carried on till the end of the century, when their mission was entirely abandoned, though they are now represented at three stations. The Church of England, through the *Church Missionary Society*, began its work in 1829 and the efforts of Bernaud and Youd were very successful among the Indians of the Essequibo and Potaro rivers. The work of the Church Missionary Society was given up in the year 1856.

2. *Initial Efforts of the S. P. G.*—In 1835 the Society for the Propagation of the Gospel in Foreign Parts began to look after the negroes, and we find that between this year and 1850 the Society spent £33,609 on negro evangelization. Statements were received by the Society in the

autumn of 1834 showing "that an increased desire for religious instruction had been manifested by the emancipated negroes; that additional facilities for satisfying that desire were loudly called for; that the spiritual interests of the people were already pressing heavily upon the means which the clergy had at their command; and that those means were utterly insufficient to enable them to take advantage of the disposition which existed both among the proprietors and the working people to receive from them the benefit of a Christian education for their children." Under these circumstances special efforts were made for the erection of churches and schools and for the maintenance of various agencies for the propagation of the gospel among the negroes.

3. *Original Attitude of the Government.*—The Government also began to take a deep interest and voted money liberally for the erection of churches and schools and the support of clergy and schoolmasters. The whole colony was divided into parishes, and owing to the presence of a large number of Scotch Presbyterians, the parishes alternated between the Anglicans and the Presbyterians; and since it happened that in several parishes there were English planters, chaplaincies or curacies of the Church of England were established also.

4. *Bishop Austin's Labors.*—In 1842 Guiana, which had hitherto been a part of the Diocese of Barbados, was made into a separate see, "the Diocese of Guiana," and its first bishop was the Right Rev. William Piercy Austin, who was a member of an old West Indian family and whose father and brother had great interests in the plantations of Guiana. Bishop Austin continued his work for fifty years and died at his post, having seen a practically heathen colony become changed into a Christian colony, so far as the negroes were

concerned. During his first visitation, he confirmed 3,325 persons and writes thus at the conclusion: "If we look back twenty years and ask the question, what has the Society done? the answer is, Before that time we had two clergymen and a solitary place of worship here and there: now our number is twenty-eight; nor can the traveler proceed many miles through the cultivated districts without seeing the modest spire or hearing the inviting notes of the tolling bell." It is estimated that there are now over 20,000 communicants and about 150,000 adherents of the Church of England.

5. *Other societies* have also labored in British Guiana with varying success. The Presbyterian Church has numerous adherents; the London Missionary Society did notable work in propagating the gospel previous to their withdrawal in 1867; the Wesleyan Society has started missions all over the country, and its latest records show over 4,000 communicants. The Roman Catholics care chiefly for the Portuguese who have migrated from Madeira; while the Salvation Army, which has lately arrived in British Guiana, is meeting with success among the lowest classes of society.

6. *Gradual Withdrawal of Government Aid.*—It should be stated that the Government has hitherto granted concurrent endowments; and every Church, be it Anglican or Roman, Wesleyan or any other body, can apply for a grant, which is apportioned by the Government to each denomination in proportion to the number of its adherents. On principle, nearly all the Congregationalists have refused Government aid for the support of their churches; but even they do not hesitate to receive a grant-in-aid for their schools. The Government now has concluded to withdraw help gradually from the churches and has made a beginning

by deducting one-twentieth each year. Probably in a few years no aid whatever will be given from Government sources to the churches. In the opinion of most the step is considered fatal to the existence of churches in country places where the people are mainly very poor. Some of them are already beginning to establish a central fund to provide for present and future needs.

7. *Extent of Missionary Success in Guiana.*—We are now to consider the question whether the efforts put forth by the various churches have met with commensurate success. At the outset, as has been already stated, all the negroes and others of mixed blood are nominal Christians. Europeans and others of Western origin frequently measure such efforts with prejudiced minds. They forget that it was only in 1836 that the people were made free, and that before that time, with exceptions here and there, a negro was considered as a mere chattel having a body to nourish; but as for the soul, some even doubted whether he possessed any. After 2,000 years of effort, Christianity has hardly succeeded in placing a thin veneer of the religion of Jesus on the hearts of Western races. Surely much ought not to be expected in Guiana after only a little more than half a century of effort. It may be said that the negroes are religious, impressionable and easily swayed by pulpit oratory. They attend to their religious duties with more or less assiduity and partake regularly of the Holy Communion. The great visible blot in these Christian lives is the number of illegitimate children brought to the font every year. About fifty per cent. of their offspring are of illegitimate parentage; yet at the same time it should be stated that as a rule these couples are faithful to each other. One chief reason why they are not joined together in holy matrimony is their fondness for show, and they think nothing of spending one or two hun-

dred dollars, the saving of years, for a wedding feast. There is, however, noticeable improvement in this particular.

8. *Future of the Guiana Negro.*—The negroes have shown great capabilities. Several of them are members of the legislative body, and there are many who have entered the learned professions, becoming ministers, lawyers and doctors. There is unfortunately a foolish notion that manual labor, especially in the fields, is degrading; and when the people have learned the nobility of labor and that Mother Earth is one of our best friends if we only woo her, then, and then only, the greatness of our people will be fully developed. Meanwhile serious inroads are being made by a phthisis which is decimating our people, the mortality among them being very great. Were it not for immigration from neighboring islands, there would be fewer of the descendants of the African slaves now than there were twenty years ago.

IV. **Work for the Aboriginal Races.**—1. *Societies Engaged.*—The most important work has been that of the evangelization of the aborigines of the country, and the Church of England has the honor of having accomplished most of this. In fact, the Roman Church and the Presbyterian communion have but one mission each among the aborigines. All the others were started and are carried on by the Church of England. The S. P. G. is the main external help in this movement; indeed, if it were not for this great Society, the work could not have been adequately carried on among these interesting people. The Church has now established a complete mission, extending from the Corentyne on one side right up to the Barima, the last mission being established in 1890. There is one of these on all the important rivers, having several stations connected

with each. If money and men could be obtained now, the whole country would be occupied.

2. *Description of One Mission.*—The work has been eminently blessed and to show this, a description of one mission must suffice to give an idea of it. In 1840 *W. H. Brett*, a young Englishman, was sent to do what he could toward establishing a mission in the Pomeroon. The state of the Indians at that time may best be described by one who at first did not encourage missionary effort. The civil magistrate in the Pomeroon thus writes: "A more disorderly people than the Arawaks could not be found in any part of Guiana; murders and violent cases of assault were of frequent occurrence." Among these people Mr. Brett set to work. At first he met with no success; but at last after patient toil and in spite of the threats of the sorcerers that any one who went to listen to the word of God would become sick and die, a sorcerer named Sacibarra (Beautiful hair), came forward and after instruction he and his family were admitted into the church, he receiving the Christian name of Cornelius. After this conversion the work became comparatively easy. Mr. Brett systematized four different languages—Arawak, Acawaio, Caribi, and Warau—and made a grammar and vocabulary for each of these. He translated the four Gospels, the Acts of the Apostles, some questions on the Old Testament, and catechisms in all the languages, thus preparing the way for future missionaries to continue the work.

At the present moment over 5,000 in this district alone have been brought into the Church through baptism. The above named magistrate will again be cited to give his opinion of the *effect of missionary work.* "Now the case is reversed; no outrages of any description ever happen. They attend regularly Divine service, their children are edu-

cated, they themselves dress neatly, are lawfully married, and as a body there are no people in point of general good conduct to surpass them. This change, which has caused peace and contentment to prevail, was brought about solely by missionary labor."

Let us examine *the mission station* just *described.* It is called Cabacaburi and is situated on the river Pomeroon. At the foot of the hill there is to be seen a mound which was excavated and found to contain the bones of animals and human beings. On further examination it was noted that the skulls had been cracked open and the larger bones split through, evidently to get at the brains and marrow. This was a kitchen midden, an evidence that at one time, after those terrible invasions by the Indians of the Caribbean Sea, the prisoners taken in battle were slaughtered and devoured. On this very spot we now see a church beautifully built and attended day after day by the descendants of those very people. The writer has frequently worshipped in this building and has been privileged to administer the sacrament of love to all these tribes. The progress that the gospel has made is to be seen in the devotion of the people.

3. *Characteristics and Future Prospects of the Indians.*— These children of the forests, however, have never taken to civilized habits and they compel their women to till the ground, reserving for themselves the more exhilarating work of hunting. They are children still; they live for to-day, leaving to-morrow to care for itself. A humble benab made of a few posts with a roof of palm leaves, a few cooking utensils, and the weapons needed for the chase make up the sum total of their requirements. Many of them have been tempted to serious sin under the influence of intemperance, and the sight of Indians intoxicated by liquor furnished them by European Christians makes one weep. In the

opinion of many, the Indians are doomed. Civilization seems to be the enemy of the native tribes and the recent discovery of gold will prove fatal to the aborigines. Christianity is doing all it can; but so long as Christians are greedy of filthy lucre, we shall see the sad spectacle of one Christian offering the gospel to save the native's soul and another offering rum to destroy his body.

V. **Mission Work for Asiatic Immigrants.**—The efforts of the Church must now be chiefly directed toward the Asiatic nations who have migrated to British Guiana. This work may be divided into two sections, first, that among the Chinese, and, second, that among the East Indians.

1. *The Chinese* have nearly all been converted to Christianity and again the honor of their conversion is due mainly to the efforts of the Church of England, though the Baptists have one or two stations. The writer is able to bear witness to the power of the gospel among this people. At one time in our history they were very troublesome; since their conversion they are the very best Christians in the colony. The work is being done chiefly through their own efforts. They build their churches and adorn them to the best of their ability; they support their own catechists and are well thought of by everybody. Even the press, which is singularly adverse to missionary effort, speaks well of them and the effect of our work is far-reaching. Thus one of the clergy of Hongkong writes that one of the best catechists there is a Chinese Christian who had been taught in Guiana and he added: "I am hoping that as time goes on and others return to China, we may find more such faithful workers as are resulting from your work in Demerara." Not many of our Chinese are now field laborers. Many have become prominent merchants and others have established themselves as shopkeepers throughout the country.

2. *The Indians* have not so readily embraced Christianity. It should be here stated that about eighty per cent. of these Asiatics are adherents of Hinduism, while the remainder are Mohammedans. The Mohammedans glory in their religion and are doing what they can to propagate their own faith.

In evangelizing the East Indians *all denominations are coöperating*. The Roman Church seems to have attracted southern Indians, although no special organization is set in motion by them. The Presbyterians have an ordained missionary and several catechists in the work. The Wesleyans have had two ordained missionaries, but one of these has left the field and the other has died. They still have some native catechists at work. Several of the clergy belonging to the Church of England are able to speak at least one dialect and there is a native deacon besides a large number of catechists under the parochial clergy; but notwithstanding all these efforts and the large amount of money spent both by the legislature and the churches, the work has not met with any great success. Possibly the number of Christians is not two per cent. of the East Indian population. These people, however, would become Christians or anything else for a consideration; for their besetting sin is that of covetousness. The few Christians that we have are not liberal contributors to their church, while the heathen support their religion with some liberality.

Hence it is to *the new generation* now growing up that the Church must attend, since it despises the religion of the fathers and it knows but little of Christianity. These young people are anxious to be married "English fashion." Many of them would readily enough submit to baptism if it did not require certain duties. The coolies are now likely to settle in the colony, as they make excellent laborers and hence are good colonists. They are very happy and very

industrious, and are protected in every way by the law. As long as they remain indentured on the estates they are provided with a room or cottage, with free medicine and free attendants. The planters are legally bound to give them work enough to enable them to earn twenty-four cents a day, and the immigration agents must see that the work given is fair. They are thus more prosperous and happy than when in their own country. It can readily be understood that in a land where the laws of caste are disregarded and where they are removed from home influences, the work of evangelizing the East Indians should be easier, comparatively speaking. The present work must tell, and if we all labor in faith, it will be our privilege to see these British Guiana peoples gathered into the fold of Christ.

DUTCH GUIANA, OR SURINAM

III

DUTCH GUIANA, OR SURINAM

By Prof. J. Taylor Hamilton
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I. **Races of Surinam.**—1. *Enumeration.*—The Moravian Church enjoys the distinction of serving as the sole representative of evangelical missions in Surinam, and here seeks to evangelize Indians, negroes, and coolies from India and from China. The first are the feeble remnants of Carib and Arawak tribes of practically no significance to-day, having been supplanted by the more vigorous Africans. The third and fourth have entered into the life of Surinam only since the emancipation of the slaves in 1863, being imported as laborers on the plantations.

The *number* of Indians is quite uncertain. There may be upwards of 50,000 persons of negro blood in the city of Paramaribo and on the plantations. A recent estimate placed the number of coolies in the city alone at 20,000. These last have brought in their contribution of oriental superstitions to be grafted upon the fetishism of the Africans.

2. *The African Populations.*—Two distinct divisions must be recognized among the Africans, those living in the city of Paramaribo and on the plantations on the one

hand, and the more than half savage blacks of the wilderness, the "Bush Negroes," on the other hand. Already in the middle of the seventeenth century runaway slaves found freedom in the dense swamps of the interior. Safe from pursuit in these pestilential recesses, their numbers increased until war was successfully maintained against the colonial forces, each tribe ranged under its own chief. Between the years 1760 and 1770 they finally gained the recognition of their liberty and entered into treaties with Holland. In the meantime they mercilessly repressed the aboriginal peoples, who were less capable of organization. While the barbarism and idolatry of Africa were restored, they have long since ceased to be a menace to the colonial Government, wise in its policy of "Divide and conquer." Although the chief of each tribe inherits his position in accordance with peculiar negro ideas—the son of the eldest sister being the heir—and though he enjoys the power of life and death over his subjects, to whom his will is law, yet he requires the formal recognition of the colonial authorities prior to entrance upon his prerogatives. The Aukas or Djukas along the Marowyne, numbering about 4,000, constitute the most powerful of these "Bush Negro" tribes. The Saramaccas are scarcely less numerous, scattered in their camps along the upper Surinam. The Matuaris and the Koffymakas, along the Saramacca and the Koppename are estimated at 600 and 400 respectively. Some have placed the total number of Bush Negroes at 17,000.

3. To clearly depict the *religious conceptions of the "Bush Negroes"* is not easy. Converts have furnished only fragmentary, and partly self-contradictory data. Belief in magic and witchcraft and an emphasizing of the mysterious in nature are inseparable from their cultus. On the one hand, there are traces of ancestral worship,—reverence for

a tribal mother who came from Africa and, at the time of the flight into the forest swamps, planted a sacred tree, the seed of which she brought from Africa. These trees are to be found in the distant forests. About them mysterious magical powers float. Sacred objects are buried at their roots. From their branches, as from an oracle, the tribal mother prophesies. On the other hand there exists some notion of a creator, *Gran-gado* (*i. e.*, the great God). But he has withdrawn from the visible world and has delegated power to mighty spirits. One spirit has power over the forests, another over the rivers, another over beasts, etc. These spirits are represented by larger and smaller idols, revered by single families or by whole villages—tutelary deities in some cases. But there are also other evil spirits, called *Bakru*, inhabiting animate and inanimate objects. They are hostile to men, and their ban can be broken only by sorcery. This opens up a sphere for the sorcerers or medicine-men. Among the negroes of the town and of the plantations similar superstitions exist, though in a less gross form, the power of the evil eye, obeahism and witchcraft which enter into all sorts of relations to the life of those yet heathen. Immorality is the special weakness and curse of the African blood—here as elsewhere.

II. **Moravian Indian Missions.**—1. *The work began* in September, 1738, when John Güttner, and Christopher Dähne landed at New Amsterdam, at the mouth of the river Berbice, in what was then a part of the Dutch, now of the English, colony. He proceeded about seventy miles inland and commenced to labor among the Arawaks. A couple of years later a tract of forty-two acres was purchased and the mission station *Pilgerhut* was established. By the year 1748 forty-one Indians had been baptized. Then came Theophilus Solomon Schumann, who has been worthily

named "the apostle of the Arawaks," an ex-student of Halle, and an ex-professor in the Moravian seminary at Marienborn. A gifted linguist, in half a year he so mastered the Arawak tongue as to preach fluently. Translations of the Scriptures and of hymns, and the compilation of a dictionary and of a grammar of the Arawak language were the fruits of his literary activity. By the end of the year 1752 he baptized 266 Indians who settled at Pilgerhut. Many others came to hear him, from as far as the Corentyne to the east and the Essequibo and Orinoco to the west. Being a practical man of affairs, he also taught the nomads industry, and set them an example by cultivating the soil.

2. In the year 1757 *a second Indian mission* was founded at Sharon on the Saramacca, and in three years numbered 200 souls. Furthermore *Louis Christopher Dähne* proceeded to the Corentyne, the boundary between Berbice and Surinam. For a time he labored in solitude, and subject to serious attacks of fever. Once as he lay in his hammock, a huge snake glided down from the rafters of his hut, bit him and then twined about his body with such force that he thought his end had come. Lest the Indians should be charged with his death, he wrote with chalk, "A snake has killed me." But then the promise, Mark xvi. 18, came into his mind. In the strength of faith he tore the serpent from him and flung it out. The bite was followed by no evil effects. At another time a troop of hostile Caribs came, weapons in hand, meditating evil. But his trustful, open countenance so disarmed them, that instead they presented him with provisions. Here the station Ephraim was founded.

But during the absence of Schumann in Europe, 1758 to 1760, *retrogression* set in. An infectious disease carried off many converts. Schumann himself died of fever, October 6, 1760, soon after his return. Then in 1763 the

revolt of the "Bush Negroes" assumed formidable proportions, developing into a war. The blacks were especially inimical to the Indians. Pilgerhut was burnt by them, and never rebuilt. Ephraim had to be abandoned. In 1761 Sharon had been burnt by the negroes, but was reoccupied, to be abandoned in 1779. In place of Ephraim, Hope was founded in 1765. Gradually it reached a population of 200, but was burnt by an incendiary in 1808, and efforts to re-establish the mission in the vicinity proved futile. The nomadic tendencies of the Indians were ineradicable. Since then only individual converts have been won, but no Indian mission has been established.

III. **Negro Slave Mission.**—1. This work was now growing in importance. As early as 1735, missionary explorers had been sent by the Moravian Church, but the actual inception of operations in Paramaribo dates from the year 1754. The earliest missionaries supported themselves by conducting a bakery and a tailor shop; and from that time to the present the *policy of maintaining the work* of evangelization by the prosecution of trades and industries has been steadily employed. At present the men in charge of these undertakings are distinctly called to serve in this capacity, quite separate from those charged with the work of heralding and with the cure and care of souls.

2. For many years the *early missionaries had to encounter* the active hostility of the slaveholders, in the city and of the planters. The first baptism took place in the year 1776. Held as chattels and not permitted to leave the estate to which they belonged, the blacks could be reached only by means of itinerations rendered difficult by climatic and topographical conditions. The rivers and canals formed the highways, the "coryal"—a canoe-like boat made out of the hollowed trunk of a tree—being the usual conveyance.

When converts were won, the obstacles placed by slavery in the way of true marriage and Christian family life presented problems of immense difficulty. With the abolition of slavery these did not at once disappear, for the requirements of the "civil marriage" entailed costs too burdensome for the blacks and those of mixed blood. What was called the "*Verbond*" was devised, in order to secure if possible conjugal fidelity and to add sanctity to a relationship which should practically amount to marriage even though certain legal requirements had been avoided. But the unhappy effects of slavery have continued, and the "Verbond," though a solemn betrothal, has not been attended with results altogether happy. Nevertheless the endeavor to maintain a high ideal of Church discipline, in the administration of which the converts themselves participate, has been steadily kept in view.

3. "Negro-English," a mongrel dialect, formed the *language of these people* for years. Into it the Scriptures and the hymnal of the Church and various devotional and religious works have been translated. But in recent decades the colonial Government has been insisting upon the employment of Dutch in all schools, and in ever increasing numbers the blacks and colored are coming to enjoy the advantage of a cultured tongue. With it the literature of a nation opens up to them, and with their own advance in culture their development of a native ministry and educational force becomes more of a possibility.

4. About 28,000 of these people are now members of the Moravian Church, and here as elsewhere the policy of erecting *a self-dependent native church* is the goal in view, though as yet somewhat distant. A normal school has long been maintained by the mission in connection with its educational activities, and at present several efficient native

evangelists are serving in the interior of the colony. The securing of a native ministry is the more imperative on account of the unhealthy climate of Surinam. The interior in particular has proven the graveyard of missionaries. In certain years epidemics of yellow fever have carried them off in appalling numbers. With great reason, therefore, the hope is entertained that men of African blood trained in the Moravian Theological Seminary at Buxton Grove in St. John's, on the island of Antigua, may gradually replace the white agents in Surinam.

IV. **Missonary Work among Bush Negroes.**—1. Soon after the middle of the eighteenth century, missionary efforts were put forth by the Moravian Church among the "Bush Negroes" of Surinam. These are hunters and fishermen by occupation, superstitious in the extreme, but remarkably cleanly in person—bathing frequently and scouring their household utensils with most scrupulous care. Treacherous in the luxuriant loveliness of their vegetation, the forests verified their right to the name given them by the Africans themselves, who spoke of the interior as "*the land of death.*" To cut through the dark, deep water in the narrow "coryal," accompanying the dip of the paddle with hymns of faith and hope, and to gaze upon the glory and wealth of tropical verdure, might be entrancing. Wonderfully formed, immense, brilliant blossoms might hang upon creepers, and flaming orchids blaze out of the thick network of growth along the banks. The gigantic arms of the monarchs of the forests might be flung aloft, to arch overhead and shade the entire stream. And at night to gather the wondering tribe around the camp-fire on the bank and proclaim the love of the Saviour from sin, must prove a stimulating joy. But oh! the peril of it. Miasma lurks everywhere.

2. *Work in the Interior.*—In December, 1765, Stoll, Jonas and Dähne left Paramaribo for the interior, and enjoyed a friendly reception at the hands of Abini, chief of the Saramaccas, near where the Senthea empties into the Surinam. Within two months fever claimed Jonas as its prey. Abini fell in war next year, but his son Arabi took his place as the missionaries' protector. Then Dähne, a veteran of thirty years' service, returned to Europe. His successor speedily sickened. But Stoll maintained his post, following Arabi's peoples in their wanderings until additional help arrived. At length, notwithstanding scorn and hostility, the first baptism took place on January 6, 1771, Arabi himself being the first-fruits and receiving the name of John. Gradually the Christian village of Bambey arose in the tangled jungle along the upper Surinam, while Stoll made provision for its permanence by translating the gospels. At length, on April 15, 1777, his strength slowly sapped by fever, this indefatigable herald was called home. But his memory still survives in the primeval wilderness, where men yet speak with reverence of "Brother Rudolf," or of "the holy Rudolf." Again and again reinforcements strove to hold Bambey, but fever's fatal clutch strangled efforts which the "*Winti-men*"—*i. e.*, sorcerers—could not thwart. By the year 1818 no less than nine missionaries and six wives of missionaries had perished. One hundred and fifty-three Bush Negroes had been baptized. Sadly the Mission Board yielded to the inevitable, and directed the concentration of efforts within the comparatively healthier zone of the city and the plantations.

Yet a number of faithful converts—especially John Arabi, who died in 1821, Christian Grego, Simon Adœka and a crippled leper named Frederick—maintained Christian fellowship and devotions. Repeatedly they sent peti-

tions to the city, and at last, after occasional visits on the part of missionaries, *the mission was renewed* by Rasmus Schmidt in 1840—not at either Old or New Bambey, but at Gingee, or Aurora, on the right bank of the Surinam. Blessed with marked success, his labors were cut short in April, 1845. For ten months his lonely widow heroically maintained the post alone, teaching the school and conducting public services. Fever again cut short the career of Schmidt's successor, Meissner, and this led to a transfer of the site of the mission to Gansee, nearer the city. But the same sad experiences followed here. Missionary after missionary sickened and died, or had to withdraw.

One heroic effort, however, can never be forgotten in the Bush country of Surinam. *Mary Hartmann* came to this colony in 1826, and served with her husband in Paramaribo and elsewhere till his death in 1844. In 1848 she volunteered to go alone to Bergendal, on the upper Surinam, where a small mission had been established, but whence the workers had been unavoidably withdrawn. Here she ministered like a prophetess. Occasionally she ventured into the land of the Bush Negroes, and after the people of Bambey were left without a missionary, removed thither, voluntarily cutting herself off from intercourse with whites. Only once, for one single day, during the ensuing four years, did she visit her fellow-workers in the city, restricting her visit in this manner lest by reason of attachment to them she might become unwilling to return to the wilderness. With the patience of a saint she kept alive the spark of religious life among the blacks, and maintained Bambey as a Christian village amid the wilderness of heathendom. Industries were promoted,—the manufacture of earthenware and of cotton goods,—and a quiet and peaceable life was led. But on December 30, 1853, this heroine, too, was overcome by the

hardships of her situation, having been brought to Paramaribo just in time to bid her former associates farewell. Latterly elephantiasis had been her cross.

3. *At present* the Moravian Church maintains missions among the Bush Negroes along the Coppename, the Saramacca, the Surinam, and the Marowyne rivers. In the wider extension of this work a remarkable man of the Matuari tribe, John King, awakened by dreams about the year 1860, and savingly converted after his removal to the city, proved especially instrumental. For more than thirty-five years his apostolic labors among various tribes of his fellow-countrymen were a marked feature of missionary activity in Surinam. He died in the autumn of 1899.

V. **Work for Coolies and Lepers.**—1. The mission among the *coolies* in the city of Paramaribo and on the neighboring plantations is of comparatively recent origin. Large numbers cannot yet be reported. Specially efficient service is being rendered by one of these converts, Abraham Lincoln by name, as an evangelist among his fellow Asiatics.

2. Recently, moreover, a special phase of philanthropic labor is the maintenance of a *hospital for lepers* at Groot Chatillon, manned by Moravian trained nurses and ministered to by a Moravian chaplain. A chapel and missionary's home have been erected adjacent to the buildings where the lepers are housed.

VI. **Statistics.**—The latest are as follows: mission stations, 20; out-stations, 18; European missionaries, male and female, 90; native assistants who conduct services and preach, 46; day-schools, 23; teachers, 84; scholars, 2,737; communicants in good standing, 8,301; baptized adults not yet admitted to full membership, 8,833; total membership, including children, 29,381; total cost, $63,850.

VII. **Difficulties.**—1. Surinam presents an open door to missionary endeavor. But hindrances are not wanting, apart from the deadly character of the climate, particularly in the interior. Among the hindrances the *proselytism* of the Roman Catholic Church is to be placed in the forefront. The pomp of its ritual appeals to the barbaric taste of the African and of the Indian still more. Its easy methods in regard to baptism and the superficial demands it makes in the sphere of practical morals, allure. It understands how to impose its demands upon the colonial Government, in spite of the fact that it can claim only a fourth of the Christian population of the colony.

2. *A second hindrance* in the way of the thorough Christianization of the land from the evangelical standpoint, is the reluctance of the negro to submit to the requirements of strictly monogamous and permanent marriage ties, doubtless a sad inheritance from the days of slavery. Church discipline is rendered peculiarly difficult thereby. Nevertheless fidelity to the truth requires the glad testimony that the religious consciousness of the negro population of Surinam in this and other respects is steadily advancing and deepening.

The Lord, whose is the work, can and will make a way through all obstacles. To Him be the glory!

BRAZIL

IV

BRAZIL

By Rev. H. C. Tucker
Rio de Janeiro.
For Fourteen Years a Missionary in Brazil.

Occupying as it does nearly half the area of South America and possessing about thirty-eight per cent. of its population, Brazil will naturally be discussed at greater length than other South American countries.

I. **Discovery and Subsequent History.**—1. *Period of Discovery and Settlement (1500–1640).*—Discovered 400 years ago by Pinzon, the Spanish companion of Columbus, and later in the same year, 1500, by Cabral, a Portuguese navigator, Brazil, "The Land of the True Cross," was for three centuries Portugal's largest possession. Expeditions for discovery, colonization by means of deported criminals and Jews under the charge of heads of "captaincies," and wars with French, Dutch and Spanish intruders, are the leading secular characteristics of the first 140 years of European occupation. The coming of the Jesuits, who befriended and trained the oppressed aborigines, and who laid the foundations of the stronger Brazilian character in their once famous Sao Paulo College, is the leading religious element of this period. Compliant and grateful natives readily accepted the thin but gorgeous veneer of Roman Christianity from ecclesiastics of various orders, and Portuguese intermarriage with their women gave rise to the present sub-

stratum of Brazilian society, a hybrid both in religion and race.

2. *Period of Development* (*1640–1822*).—Seizure of Portugal's possessions by Philip II., of Spain, and Dutch reprisals in Brazil, due to Philip's hostility, had for years seriously interfered with Brazilian growth. When in 1640, Portugal regained her independence, accelerated progress was begun. In 1680 the Jesuit defenders of the Indians saw the end of Indian slavery, decreed by the Pope forty years before, though its abolition was largely due to the fact that negro slaves from Africa were more efficient. The cultivation of cotton, tobacco and sugar cane, and the introduction of coffee proved the justification of this first South American agricultural colony. The discovery of gold and diamonds still further stimulated the country's growth.

As an offset to this prosperity, Lamoureux mentions some *obstacles to progress:* "The colonial system of Portugal was one of selfish exclusion and greedy extortion. The colony was rigidly closed to foreigners; industry was burdened by restrictions and monopolies; the taxes were farmed out; the authorities were arbitrary and grasping; the administration of justice was slow and corrupt; printing was forbidden; the people were grossly ignorant, turbulent and immoral; and internal communication was slow and difficult."

The Jesuits and their sworn enemy, Pombal, by whom they were expelled from the country in 1760, were *the leading spirits* during this time. The educated youth, who had been inspired by the heroes of the new republic in North America to unite in the conspiracy of Minas in 1789 were the heralds of the empire and of the present republic.

At the *close of this period* came the unique spectacle of a colony becoming the seat of government of the mother

country. This was due to Napoleon's conquest of Portugal, which necessitated the flight of the Court to Rio de Janeiro, which they reached in 1808. From that moment the destructive restrictions named above disappeared and the new régime began.

3. *The Empire* (*1822–1889*).—Upon the return of the court to Portugal in 1821 the government was left in the hands of the prince-regent, who a year later declared Brazilian independence, and was crowned emperor as Dom Pedro I. Nine stormy years followed, during which republican sentiments kept the emperor perpetually on the anxious seat, while the prohibition of the slave-trade brought his reign much honor. Succumbing in 1831, his son succeeded him as the second and last Emperor of Brazil.

The liberal and progressive *reign of Dom Pedro II.* was marked by social reforms, increasing commercial and diplomatic intercourse with other nations, the introduction of large German colonies and other foreigners, the abolition of slavery, and the aggressive work of Protestant missions. This latter element had already modified one of the greatest hindrances to the social and intellectual progress of the nation, the obnoxious system of priestcraft, which held in its boa grasp the whole political and social body of the Empire.

4. *The United States of Brazil* (*1889* —).—Largely as a result of the loathing felt for corrupt Catholicism and of the growing spirit of liberty, Positivism was welcomed and rapidly grew in strength. Leaders in army and navy were infected with Comte's ideas. A leading Positivist, Benjamin Constant, honored as "Founder of the Republic," and his friends, brought the old order to an end in 1889, and proclaimed the southern United States under a constitution almost identical with that of its northern namesake.

Naturally positivistic ideas are prominent in the present system of laws. Some early enactments wrought havoc to the national financial system, while others were of the utmost benefit. Thus the absolute separation of Church and State, the secularization of cemeteries, the institution of civil marriage, larger freedom of worship, and others of similar import are of this number. That the State could deal thus with the Church, her sacraments and institutions, was a revelation that astounded many and disturbed the whole social and religious sentiment of the people. Thousands began to realize that the Church, which they had always bowed before as a great mystery and obeyed as being absolute in authority and power, could not in reality be the thing they had been taught to believe she was. These advanced measures gave a wider scope to personal and religious liberty and worship. Investigation and inquiry were awakened. A wider door was opened for Bible distribution, and for all Protestant evangelistic efforts and enterprises.

Under *Dr. Campos Sales*, who assumed the presidency in 1898, the financial condition of the country has begun to improve. The Administration seems to be making economies and is trying to meet foreign obligations, and on the whole the outlook is more favorable for a stable government. Much has been done during the last ten years to develop national industries and enterprises.

II. **The Peoples of Brazil.**—Intermarriage and constant association of the Brazilian races make it impossible to do more than broadly indicate some prevailing characteristics of the people.

1. *General Statements.*—A Brazilian authority, J. Batalha-Reis, estimates that after four centuries of contact this mixture of races exists in the following *relative propor-*

tions : Europeans, more or less pure, thirty-eight per cent. ; negroes, twenty per cent. ; pure Americans (Caboclos), four per cent. ; mixed Americans (Pardos), thirty-eight per cent.

He further writes: "Many Indian tribes, still living in a state of native savagery, have never entered the Brazilian statistics, and are not taken account of. Towards the end of the sixteenth century the population of Brazil was estimated at some 60,000. In 1819 the first census showed 4,000,000 inhabitants, while in 1890 the population numbered about 15,000,000, having thus apparently quadrupled in seventy years. In the last ten years the population has remained almost stationary in the north and centre, but has doubled in the south.

"The *immigrants*, who form a great part of this increase, were principally Portuguese and Spanish. Italians have predominated during recent years, and have especially settled in the temperate southern states, Sao Paulo and Rio de Janeiro. In the south also some German agricultural and pastoral colonies have been established.

"These settlers continue to a certain extent to use their own *languages ;* but the official language of the country is Portuguese, although considerably modified." To this should be added a statement of Rev. J. B. Howell : "As French is considered a necessary part of a liberal education, and is very similar to the Portuguese, all the professional men read it, and generally more than half the books on their shelves are in that language, while French novels of all sorts form the staple literary diet of all the ladies of the wealthier classes."

2. *The Whites.*—The earliest colonists, as we have seen, were adventurers, criminals taken from the dungeon and put on board ship in irons, and Jews exiled by the Inquisition. These men were for the most part of the viler class of

Europeans, and intermarriage with the aborigines did not improve their quality. After the coming of the Portuguese Court to Rio, in 1808, a multitude of Portugal's best citizens emigrated to Brazil, and from that time a better element has continued to come hither. Recent immigrants have still further improved the character of the population. Of the 52,536 immigrants of 1898, about ninety-nine per cent. were Roman Catholics, so that Catholicism is thus being yearly added to.

Rev. Mr. Howell has thus *characterized* them: "The Brazilian people are in general hospitable, generous, charitable, gay, courteous, communicative, quick at learning, rather fond of show, somewhat ceremonious and proud, rather inclined to look down on labor and laborers, but with a remarkable suavity and a native politeness which is as general in the lowest as in the highest classes. Though not as excitable as the Spanish, there is still a strong element of jealousy in their disposition, and a tendency to vindictiveness.

"*Physically* the typical Brazilian is small of stature, with . . . nervous and bilious temperament, bloodless and sallow complexion, and a generally emaciated and worn-out look. . . . The general loose ideas in regard to the marriage relation, together with the universally immoral lives even of the priests . . . have undermined the physical health of the people, while sowing the seeds of disease which more and more incapacitate them for the work yet to be done in developing the immense resources of this magnificent country.

"*Intellectually*, even among the better educated, there is an apathy which is manifest in science, politics and religion. Rome has persistently repressed speculation and independence of thought till now the people are intellectual sluggards.

Because of this apathy there is the utmost indifference in most men concerning national interests and policies.

"Lack of conscientiousness is said to be the leading *moral defect* of the Brazilians, while reverence for ecclesiastical tradition is an equal obstacle. This latter characteristic not only stands in the way of their accepting a new and true view of life, but is equally unfortunate in its economical effect, since it prevents the use of new methods, machines, etc."

3. *The Blacks.*—Negro importation was early begun, a slave being offered for a hatchet as early as 1516. Sixty years ago they were so numerous and inexpensive that "it was considered cheaper to use up a slave in five or seven years and purchase another than to take care of him." A Brazilian writer has said that the negroes form the most robust race of Brazil, and that a larger proportion of them preserve themselves pure from intermarriage than any of the other races. Previous to their emancipation they were mainly in the cotton, sugar and coffee districts; since then they have scattered over the entire country and are especially numerous in villages and towns. The features differentiating them from the negroes of the United States are mainly due to the vast differences in the social, intellectual and religious influences surrounding them.

The Roman religion has accommodated itself to the pagan superstitions and practices and to the idolatrous tendencies of the negroes. The teaching of rewards and punishments, which has had such a wholesome effect upon the North American negroes, has been lacking in this country. There are certain privileges and harmless enjoyments connected with the superstitions of the Catholic Church which have been readily entered into by the negroes, but which have not had any specially enlightening or elevating effect

upon them. Our Lady of the Rosary is the peculiar patron saint of the blacks; she is sometimes painted as a negress. While it is true that the mass of the blacks have become nominally Roman Catholics, or rather baptized pagans, yet many still follow the superstitions and fetishism of their African ancestors.

4. *Aboriginal Races.*—Nine principal groups are found in Brazil, their main habitat being in the northern provinces. They are for the most part of a copper color, of medium height, rather heavy set, with thick chests, and are very muscular. They are generally apathetic and undemonstrative. The tribes are not specially settled, and yet are not habitually and widely nomadic. The country, well watered, abounds in the plantain, banana, yam, mandioca root, a great variety of vegetable palms, etc., as well as in great quantities of game and fish; hence these tribes have never felt the necessity of that mental effort and the exertion for existence which tends to civilization. A prominent Brazilian who has given much time to travel and study among the wild tribes in recent years finds, as he thinks, traces of a cross with the white race even more remote than that found in the Incas of Peru.

When we consider the *social and moral characteristics* of these savages, we find some evidences of the existence of the family idea, marriage customs, etc. Many of them have been very warlike, ferocious, vengeful and bloodthirsty. Some of them were known to be cannibals and ate their enemies with great ceremony; some even made war for the purpose of obtaining human food, while others are said to have eaten their relatives and friends as a mark of honor and distinguished consideration. The most generally prevailing religious belief among them is that there are three great or chief gods, the sun, god of the animal kingdom, the

moon, god of the vegetable kingdom, and Ruda, the god of love, or of all reproduction. Besides these they seem to have a multitude of subordinate and inferior gods for various purposes. Their burial custom of depositing at the grave the bow and arrow and vessels in which they prepare food would indicate that they have some idea of immortality, or of a future state of existence. A curious custom observed in some tribes bears evidence of this belief among them; when a person dies a certain number of his friends and relatives, as nearly as may be of his own age, are hanged that he may have suitable company in the next world.

III. **Conditions Bearing on Protestant Missions.**—1. *Social Conditions.*—The amalgamation of the three races above referred to has been going on in Brazil for four hundred years under circumstances which have given rise to a variety of social conditions. As we are writing for those whose desire it is to come into personal contact with each individual of this mass for the purpose of delivering a message from God, we may call attention to such customs and characteristics as bear directly upon this mission.

The *last census*, taken in 1890, gave the following: whites, 6,302,198; blacks, 2,097,426; Indians, 1,295, 796; and mixed races, 4,638,495. It is generally believed that thousands of quadroons, octoroons and other degrees of mixed bloods were classified as whites. Doubtless a strictly correct report would greatly reduce the figures in the white column and very materially increase that of the mixed. If we estimate the population in the year 1900 at 17,000,000, which many think fairly correct and reasonable, I suppose a correct division or classification would be: whites, 6,000,000; blacks, 2,200,000; Indians, 1,300,000; and mixed races, 7,500,000. Of the Indians it may be estimated that

about 500,000 are at least partly civilized, while about 800,000 are still in the wild state. Many think there are not more than 3,000,000 persons of purely white race in the country.

In a general way there is free intercourse and marriage between the whites, blacks, domesticated Indians and the mixed population, and they mingle together freely and are at peace with each other. Such being the case, *the race or color line* is not one that need specially affect the work of the Protestant missionary. In the latter days of the Empire the prime minister was of this mixed race, and the intimate friend and music teacher of the princess was a mulatto. The descendants of this amalgamation are to be seen in all positions in society, State and Church. There exists with some a strong race prejudice, or a conviction that it is better for humanity that the races exist separate and distinct from each other. As yet this has not been found a serious problem to disturb the missionary; still, he may find here a fruitful field for observation and study as he tries to develop a higher state of moral and religious life.

In society generally the influences of priestcraft, the convent, slavery and other conditions have tended to give much seclusion to the female portion of *the family*. Some think, and perhaps it is true in a measure, that this seclusion is traceable to the Moorish manners of the remote ancestors of the whites, relics of which manners existed in Portugal as well as in her colonies. In many places, especially in the country, the wife and daughters never appear at the table if a stranger or other than very near relatives are present. A writer has said: "Habits of such hateful and dissocializing jealousy presuppose a strong inclination to licentiousness, and certainly tend to excite it." But it must not be inferred from this that the married women are generally dissolute.

With many it has been considered meritorious in the husband to murder his wife for unfaithfulness. History states that in one year in the city of Bahia there were reported thirty-five such murders. The case is not so with the husband. He may prove unfaithful every day to his marriage vows and yet he is none the less respectable in society, and the poor woman who may be so unfortunate as to be his wife, or rather his slave, dares not open her mouth. The official statistics show that in the year 1890 there were living 2,603,489 persons, or more than one-sixth of the entire population of the country, who were born out of wedlock. Certain Catholic hospitals have an opening in the wall next to the street with a kind of wheel arrangement where these illegitimate and abandoned babes may be deposited under the cover of night, taken in and cared for. The census referred to shows that 12,265 then living had been deposited in these wheels and so brought up. Prostitution is glaring and wide-spread, especially in the towns and cities. The priests have been so unfaithful to their vows of celibacy and so immoral, and the men generally so profligate as to fill society with infidelity and suspicion.

Of course with the entrance of light and learning this state of things is being somewhat modified, and there has always been an element of purer and higher moral worth in society. These conditions make apparent the *great need of the gospel* of Jesus Christ among the people, and they make apparent also the great need and the great opportunity for women missionaries and their school work. It is very noticeable that missionaries and their work have had a very considerable influence in bettering the state of society where they have come in close contact with the people for several years. To-day there is greater freedom in the family and easier access to the family circle, while women and girls are

seen more frequently on the streets. The street-car, railroads and other modern inventions and influences of Christian civilization are also greatly effecting Brazilian life.

There are *noble elements of Brazilian character* notwithstanding the many defects. They are generally hospitable, friendly, generous, and show great respect and deference to the stranger who comes into their midst, especially if he is a traveller. If he locates for the purpose of developing some industry or starting some new enterprise they may often become jealous and suspicious. These noble elements of hospitality and generosity under gospel influences become prominent and powerful factors in the development of Christian character.

2. *Political Conditions.*—Perfect religious liberty and freedom of worship are guaranteed by the constitution, and no man is debarred from any office in the Republic because of his religious belief. There are at present no great political complications to materially effect the work and development of Protestant missions in the country. Disturbances are usually of short duration, though they may be frequent. At such times missions, like all the institutions and interests of the country, may suffer temporary suspension or interruption; but there is not likely to be anything like political interference with the missionaries and their enterprises. At present there is a general feeling that the Republic has made progress recently in the better management of its finances, and there is hope for greater stability. The natural resources and wealth of the country are guarantees against any permanent backset from disturbances caused by extravagance and dishonesty. From a missionary's standpoint there is not much hope for a better Government until better men are made to administer it.

3. *Intellectual Life of Brazil.*—In the sketch of the races

now mingling together in Brazilian society, the student has had occasion to note some of the intellectual elements entering into the composition of this people.

The *first College in Brazil* was established in 1583 by Nobrega, the chief of the Jesuits, on the plains of Piratininga, in what is now the state of Sao Paulo. As the first mass was celebrated on the feast of the conversion of St. Paul, they gave the college his name. The spot has become famous in Brazilian history, and both the city and the state have the name of Sao Paulo. One of the first teachers was the famous Anchieta, who thus describes this early beginning: "Here we are, sometimes more than twenty of us, in a little hut of wicker work and mud, roofed with straw, fourteen paces long and ten wide. This is the school, this is the infirmary, dormitory, refectory, kitchen, storeroom." It is stated that they had many scholars, both Creoles and Mamalucas. Anchieta taught these savages Latin, and learned from them their language. There were no books, and he wrote for each one his lesson on a separate sheet. He composed a vocabulary and a grammar of the dialect of these natives, parodied into hymns in Portuguese many of their profane songs, and devised terms for teaching them the principles of the Catholic faith. He especially emphasized the frantic folly of Catholicism that self-torture is a Christian virtue, and made the scholars flog themselves every Friday. Had the basal principles of this remarkable and heroic teacher been those of the pure gospel of Jesus Christ, the intellectual, moral and religious condition of Brazil to-day would doubtless be vastly better than it is. There can be no doubt, however, that this early movement has exercised a most beneficial influence over the whole social system of Brazil. It is a suggestive fact that the city of Sao Paulo to-day is the centre of the most ad-

vanced system of education to be found in the whole country. And we note in passing that the Presbyterian mission has built its largest plant and is putting forth its strongest educational effort in this city, while their native church has established here also its Theological Seminary. From Sao Paulo knowledge and civilization have been diffused throughout the country; and from this centre have come many of Brazil's leading scholars, statesmen, and hardiest, manliest citizens.

As we have not space to follow the entire history of education in Brazil, we may bring the *present state* of things to the student's mind by giving the latest official statistics and by stating a few facts. The census of 1890 showed that only about fifteen per cent. of the entire population could read and write. There are at present some 400,000 foreigners in Brazil, of whom sixty per cent. are educated. This reduces the rate for Brazilians to about fourteen per cent. If we take the Brazilians by sexes, eighteen per cent. of the men are educated, while only about ten per cent. of the women can read and write. If we make the most liberal estimate that there are at present 3,000,000 persons in Brazil who can read and write, we still have 14,000,000 who have no knowledge of letters. Of this number a little more than 6,000,000 are men and boys, and nearly 8,000,000 are women and girls. While deploring the sad intellectual status, we must bear in mind that the population has scattered over an immense territory, which has made the progress of instruction very difficult.

There is a system of public primary instruction in each of the several states, and efforts are being made to extend these privileges to every community. The methods are often defective and antiquated, but progress is being made. There are several normal schools for the purpose of training

young teachers, and these are well attended. For secondary instruction there is a system of higher schools or colleges under government supervision; these are located in different sections of the country. For superior, or technical instruction, there are two law schools, two medical schools, a school of pharmacy and one of mineralogy. There is in the Federal Capital a Pedagogical Institute, an Academy of Fine Arts, a National Institute of Music, an institute for the blind and one for the deaf and dumb. There are also a number of private schools in some of the towns and cities.

Brazil has produced some *men of renown* in epic poetry, dramatic literature, history, music, art, medicine and other departments of knowledge. Many young Brazilians have been sent abroad to be educated and some of them have distinguished themselves in European schools. There are aspiring individuals who aim at the learned professions and state positions, and who are much devoted to intellectual pursuits and culture. But on the whole it must be admitted, that while they may have accomplished great things in the way of discovery and conquest, the Portuguese have never been distinguished for letters and learning.

In all of the cities and in many towns there are daily papers, and these find their way far into the agricultural districts and country places. Book stores are to be found in all the larger places, but they are filled pretty generally with French novels and other French works. Many of the textbooks used in the technical schools are in the French language.

The educational work of *Protestant missions* has given a stimulus to education, and especially to female education, that is spreading throughout the country. There is a great field for Christian activity and philanthropy in school work

in Brazil, and in creating a wholesome, moral and religious literature in the expressive and musical language of Camoes.

IV. **Protestant Missions in Brazil.**—1. *Early Pioneers under Villegagnon.*—The French frequented the coast of Brazil from its earliest discovery. A knight, Nicholas Durand de Villegagnon, who was a bold adventurer, skillful seaman and a man of some learning, having made a voyage to the coast of Brazil and having established intercourse with the natives, selected the bay of Rio de Janeiro, where he planned to establish a colony. He persuaded Henry II. that he would establish an asylum for the persecuted Huguenots and at the same time open the commerce of America to Europe, if only he might be enabled to carry out his plans. An expedition was fitted out and very soon arrived at the chosen places, where a colony was located on a small island in the great bay. Though suffering some hardships, it prospered for a time. As this project offered asylum for the Protestants, it was most natural that Calvin and the Genevan clergy should be interested in the enterprise. They consequently sent out with the second expedition, which consisted of more than three hundred souls, two ministers and fourteen students. This is one of the earliest Protestant missionary parties ever sent out.

They were cordially received by Villegagnon, who immediately had a room prepared for divine service. These missionaries returned thanks to God for safe arrival after a long and perilous voyage and at once entered upon their work. The chief of the colony seemed zealous, and was gifted in prayer. He maintained, however, that the sacramental wine ought to be mingled with water, and that salt and oil ought to be used with the water in baptism. On these points he contended with the missionaries and gave them no little trouble. Very soon his real character was

manifested in acts of great cruelty and barbarity toward the savages and in a measure toward the colonists. He quarrelled with the ministers, threw off the mask, and sided with Catholic tyranny and intolerance to such an extent that these Huguenots found their condition worse than it had been in France. He denounced them as heretics worthy of the stake and had three of the most zealous of them put to death. Others fled, some to the shore and some to the French vessels anchored near by. Those who fled to the Portuguese were compelled to profess the Catholic faith. Had it not been for the treachery of this villain, the enterprise would doubtless have been permanent; for the Portuguese had permitted this colony to remain four years undisturbed. During this time the missionaries had done a work which required several years of most bloody and cruel effort to extinguish. Ten thousand Frenchmen were ready to join the colony at the earliest opportunity. The Jesuits were well aware of the movement and what it meant, and taking advantage of the treachery of Villegagnon they devised plans for the cruel work of extinction. A Portuguese fleet was sent out, captured the French forts and took possession of the island. Southey remarks: "Never was a war in which so little exertion had been made, and so little force employed on either side, attended by consequences so important. The French Court was too busy in burning and massacring Huguenots to think of Brazil." Many of the Indian converts likewise suffered greatly at the hands of these persecutors.

The failure of these Protestants with their open Bible to get a permanent foothold in this part of the New World *determined the religious destiny of Brazil* for at least three centuries. If they had succeeded, instead of the very sad spectacle of the intellectual, social and moral condition of

the country to-day, we would doubtless be gazing upon the marvellous wealth and prosperity of a highly cultured, godly and upright nation.

2. *Dutch Attempts at Evangelization.*—The attention of the Dutch was directed to America and the West Indian Company was formed early in the seventeenth century. When it was decided to invade Brazil one motive pleaded was, that a pure religion would thus be introduced into America. Their fleets arrived on the coast of Brazil, made their attack and captured the city of Bahia in the beginning of 1624. When the men first landed they found many silver images, among which were thirteen of greater size and value of the Virgin Mary and the Twelve Apostles. Proclamations were made, one of which was to the effect of securing the "free enjoyment of religion to all who would submit." This invasion extended north, and Pernambuco by and by became the stronghold of the Dutch. Many Jews, negroes and others became Christians under the influence and through the efforts of the chaplains who had accompanied the expeditions. Liberal measures were enacted in many ways, and the condition of the slaves and the savages was greatly improved for a time. "Dutch missionaries labored to teach them a Calvinistic instead of a Popish creed."

Some of the Protestant ministers learned the Tupi dialect, and labored with great *success among the Indians,* civilizing and converting them. It is said that many of the natives could read and understand the laws as well as the Portuguese themselves. Many improvements in agricultural and industrial pursuits were introduced. While this is true of the efforts of the clergy and many of the nobler hearted of the Dutch, yet it is abundantly evident that a deep depravity characterized the conduct of many in their relations to-

ward the negroes and the Indians, as well as toward their enemies, the Portuguese. It seems true that from the beginning of this invasion Christianity was perverted to serve the purpose of avarice and ambition; hence we are not surprised that after a struggle of thirty years, Brazil fell again into the hands of the Portuguese in 1654. Thus once more were the efforts of Protestantism to get a foothold in the country frustrated.

3. *Early Efforts of the Northern Methodists.*—The Rev. Fountain E. Pitts of the Methodist Episcopal Church went to South America in the year 1835 for the purpose of investigating the condition of the people. One result of this visit was the opening of work at Rio de Janeiro by Rev. D. P. Kidder, who was sent out the following year. The American Bible Society made consignments of Scriptures to him for distribution, of which work he gives a most interesting account. He opened a mission home, preached, visited and conversed with the people as opportunity afforded. His work aroused the priests, one of whom wrote a curious book entitled, "O Catholicoe, O Methodista," in which he violently attacked Dr. Kidder and most villainously misrepresented the Methodists and their designs in the work. Mrs. Kidder dying in 1842, he returned to New York with his infant child, and the work was suspended.

The Rev. Justus H. Nelson has been for a number of years carrying on a Methodist mission in Pará and the Amazon valley on the self-supporting basis, which has been fruitful of good results. There are perhaps at present 100 communicants besides a number of probationers in that section. He publishes a weekly paper. He has from time to time had others with him in the work, and is at present aided by a brother missionary. His heroic wife has done valuable service in the mission.

4. "*Help for Brazil.*"—*Dr. Robert R. Kalley* of Scotland, who had been driven from the island of Madeira by persecution, was attracted to Rio de Janeiro, where he arrived in May, 1855. Here he met some of his converts who like himself had fled from Madeira. He at once began missionary operations. His noble wife, who still survives him, had some means, and so they were not dependent on any board. He was of the Free Church of Scotland, but worked independently and organized his work on rather original lines. He preached for some time in private houses as he had opportunity and in a rented hall. His presence and work in the city soon began to attract some attention, and were attended with opposition and persecution; but with tact and prudence he was enabled to overcome, or at least to endure, this opposition, and carried on his work successfully. He organized an Independent Congregational church in Rio in the year 1858. He made a number of visits to other parts of the country, and preached for the first time in a number of places. He continued his labors in this way until 1876, when on account of advancing age and feeble health, he retired to Scotland. He continued to interest himself in the building of a church for his congregation in Rio and in planning to send out other laborers. He died at Edinburgh in 1888.

The Rio congregation now has a substantial church building, for which they are indebted principally to Dr. and Mrs. Kalley and a wealthy member of the congregation. The pastor reports that 587 members have been enrolled. The *work has extended* to other points in the city, to the neighboring city, Nictheroy, where a church numbering fifty members has been organized, to Passa Tres, where there are 100 members, and to other places in the country. A branch of this movement was inaugurated in the city of

Pernambuco, and has spread to a number of places in the country round about. In the Rio district there are three ordained native preachers and other workers, and there are several native workers in Pernambuco.

One result of Dr. Kalley's work was the organization of a nondenominational committee in Scotland, entitled, "*Help for Brazil.*" This committee sustains five or six male missionaries and their wives and four single women: these are working in the city and state of Rio de Janeiro, in Pernambuco, Minas Geraes, and they are just now about to open work in Espirito Santo.

5. The next regular missionary movement in Brazil was inaugurated by the *Board of the Northern Presbyterian Church* in the United States. Their first missionary, Rev. A. G. Simonton, arrived in August, 1859. He opened a preaching hall and began regular work in May, 1861. He followed somewhat the same methods that were pursued by Dr. Kalley, preaching in private houses wherever he found an open door, and visiting and conversing with the people as far as opportunity was afforded. He was abundantly successful, and his name and his work still live in the memories and hearts of many.

The first Presbyterian church was organized in January, 1862. The work grew, and the committee soon sent out other laborers. A Presbytery was organized with their foreign missionaries in December, 1865. Their work has spread through at least seven states, and there are at present on the field ten ordained missionaries, most of whom have families, five single women and one layman, besides a large number of native preachers and workers who are sustained almost entirely by the native church.

McKenzie College, with a charter from the University of New York, and its adjunct, *the American College* of Sao

Paulo, is a very interesting and prominent feature of the Presbyterian work. They have about 500 students in attendance. They also have prosperous school work in the States of Paraná, Bahia and Sergipe.

The Presbyterians have from time to time sustained a paper, printed tracts and some small books. The natives now support their own papers.

6. This movement was soon followed by the committee of the *Southern Presbyterian Church of America.* They began work in Campinas in the province of Sao Paulo. Their first missionaries, Revs. E. Lane and G. N. Morton, arrived in 1869. The former devoted his efforts to preaching and general evangelistic work, while the latter launched a school enterprise. This school did well for a time, but after a series of misfortunes came to grief; it was afterward opened in another place where it still prospers. Their work has spread into some ten States. They have prosperous school work at several points, and there are now in the field eleven ordained married missionaries, six single women, and a number of efficient native preachers and workers.

The forces of these two Presbyterian bodies were united into *one Synod of Brazil* in September, 1888. At the recent session of the Synod the territory now occupied by them was divided into seven Presbyteries. Their forces are strongest in the State of Sao Paulo, but they have regular work in thirteen other States and in the Federal Capital. The statistics have not yet been published, but it is estimated that they have about eighty organized churches with perhaps 7,000 communicants; there are several pastoral residences, one Theological Seminary with about twelve students, and a number of valuable church buildings. There are three weekly Presbyterian papers, all of which have a fairly good circulation.

7. The *Board of the Methodist Episcopal Church* (South), sent out their first missionary, Rev. J. J. Ransom, who arrived at Rio de Janeiro on February 2, 1876. He began work in the city some months later. A local preacher in a colony of Americans, located in the State of Sao Paulo, had been working among his fellow countrymen for several years. He was of help to Mr. Ransom, and was instrumental in starting work in Piracicaba, which has since become an important station. Reinforcements were sent out in 1881. In 1886 Bishop Granbery made the first Episcopal visit to this mission, and at the time organized it into an Annual Conference. Other workers have been added from time to time, and work has been established in the Federal Capital and three States. The most recent statistics give twelve ordained missionaries, ten of whom are married, twelve single women, eleven ordained and four unordained native preachers, besides other local workers. There are twenty-eight pastoral charges and missions, twelve church buildings and three pastoral residences, with 2,785 communicants. They have three boarding-schools for girls, one for boys, and several day-schools for both sexes. In connection with the boys' boarding-school at Juiz de Fora in Minas Geraes they have a Theological Seminary with a class of some ten young men studying for the ministry. They publish a weekly paper and Sunday-school literature at Rio de Janeiro. Two of the single women give their entire time to visiting from house to house, while the others put forth most of their efforts in school work.

The Methodist Episcopal Church (North) has for several years been working in the State of Rio Grande do Sul, but have recently transferred to the Church (South) their work in that province. Their central station has been Porto Alegre, but there are two other circuits and one mission; there are

one ordained married missionary, one single woman, two unordained native preachers and several other workers. They report about 150 communicants and about 250 probationers. There are a day-school, two church buildings and some other property.

8. The mission of the *Southern Baptist Convention* was begun by the Rev. W. B. Bagby and wife who arrived in Brazil in 1882, though a temporary work was attempted twelve years before. They were soon joined by others and opened work in the city of Bahia. They have from time to time had reinforcements, and their work has extended into the Federal Capital and seven States, with tentative enterprises in four others. They report eight ordained missionaries, most of whom are married, three single women, ten ordained and six unordained native preachers. They have some church property, a membership estimated at about 2,000, thirty-two organized societies, some school work, publish two weekly papers and a number of tracts. Four foreign Baptist churches exist in Southern Brazil and plans are on foot soon to begin work in connection with them.

9. The *Protestant Episcopal Church of America* began their work in 1889, the organization being called the American Church Missionary Society. Two young men, Rev. L. L. Kinsolving and Rev. W. Morris were sent out, who after learning the language sufficiently, opened work in the State of Rio Grande do Sul. The Presbyterians turned over to them a small enterprise which they had been carrying on for some time in the city of Rio Grande. They opened work in the city of Porto Alegre, and as soon as reinforcements were sent out entered other important points. At the recent session of their convocation, their forces consisted of one missionary Bishop, three ordained missionaries, all of whom are married, one unordained missionary, three

single women, three ordained and one unordained native preachers and several other workers. They have projected already several church buildings, and have about 400 communicants with a number of candidates under instruction. Several young men are studying for the ministry. They publish a weekly paper and are doing something in the way of creating a literature for their church.

10. The *British and Foreign Bible Society* early made small consignments of Scriptures to Christian merchants and the first missionaries for distribution in Brazil. For many years they have had a central depositary in Rio de Janeiro, and have carried on a regular system of colportage work throughout the country. The Rev. J. M. G. dos Santos, pastor of the church founded by Dr. Kalley, has been the agent since 1878. It may be safely estimated that through this Society there have been put into circulation in Brazil 400,000 copies of the Holy Scriptures. Mr. Santos has been aided in the work by a missionary sent out by the Society nearly two years ago. They generally employ about twelve colporteurs, and are extending the work into every section of the country.

11. The *American Bible Society* previous to 1836 had sent a few copies of the Scriptures to foreign merchants residing on the coast of Brazil. Reference has already been made to the consignments sent to the Methodist missionaries in 1836–42. Shortly after the American missionaries began their work this Society was induced to establish a regular agency. Rev. A. L. Blackford, of the Presbyterian mission, was in charge for a while; he was succeeded by Rev. Wm. Brown, who remained in charge until 1887. He was followed by Rev. H. C. Tucker, the present incumbent. There is a central depot in Rio, and a varying number of colporteurs are employed from time to time, and

much work is done in connection with the missionaries, native preachers and other workers. From the beginning to the present time this Society has put into circulation in Brazil no less then 325,000 copies of the Scriptures.

A very reasonable estimate would give a circulation of 850,000 or 900,000 copies of the Scriptures in Brazil since the organization of the British and Foreign and the American Bible Societies to the close of the nineteenth century.

12. Mr. Myron A. Clark was sent to Brazil by the *International Committee of the Young Men's Christian Association* in 1889, and after some time spent in the study of the language he came to Rio de Janeiro and took steps to organize an Association. It was from the beginning popular among the native churches and was heartily supported by the missionaries. For a time the work was carried on in a rented building, but by and by two men of means secured a building which they deeded to the Association, taking a mortgage on the same. The work has grown, and is recognized by all as a valuable adjunct to the efforts that are being made by the churches to evangelize the city and to develop the native young men. The Catholic community have been provoked to organize a young men's society in imitation of this one. It is the purpose of those interested to extend the work into other cities as soon as possible; indeed work has already been started in a modest way in several other places.

13. There are a number of *smaller and independent movements* which have been started by the Christian and Missionary Alliance, Seventh-Day Adventists, Plymouth Brethren and others, which are scattered about in different sections. These all combined number perhaps a dozen foreign and native workers, and have 400 or 500 members.

In Pernambuco, Bahia, Rio de Janeiro and Sao Paulo there are stationed *clergymen of the Church of England*, whose ministry is confined exclusively to English speaking people in these cities and other neighboring places. These churches do not attempt any missionary work among the Brazilians.

There are various *Lutheran churches* among the numerous German colonists located especially in the southern section of the country. There are perhaps as many as fifty of these German pastors, whose efforts are confined almost entirely to work among their own countrymen. These can scarcely be counted among the aggressive missionary forces of the country; but their influence is being felt, and they are destined to play an important part in the future of Brazil.

14. *Successful Features of these Societies.*—It may be said that in a general way all these Boards have followed very much the same *methods*—preaching in rented halls, in houses of worship as soon as able to secure them, and in private houses; visiting from house to house, and conversing with the people; opening boarding and day-schools; and scattering tracts and weekly papers, with such other religious literature as may be at hand. There are several men who have medical diplomas, and have used their profession to some advantage; but Brazil being well supplied with native physicians who are jealous of the foreigners, it may be seen at once that this is not a needy field for medical missions. The preaching of the Gospel and schools seem to be the principal features of the work.

What has seemed to many a most important and immediately successful branch of the work is the distribution and the reading of the *Word of God.* The last annual report of the American Bible Society says: "Perhaps there is no country in the world from which there comes such a wealth

of testimony to the power of the printed Bible circulated in advance of the preacher of the gospel."

One of the successful features especially of the Presbyterian and Methodist missions is the rapidity with which they have developed *self-supporting churches*. The element of liberality and generosity in the Brazilian character comes quickly into use under gospel influences. It is reasonable to hope for rapid developments in Christian life and character among a warm and generous-hearted people where the acceptance of the preached Word is coupled with the reading and study of the Bible.

15. *Distribution of Missionary and other Forces.*—For lack of exact statistics we can only give what we know to be a fairly correct estimate of the evangelical forces now at work in Brazil. Of all Boards, including the independents, there are about fifty married missionaries and their wives, ten unmarried men, and thirty single women; and there are about eighty native ordained preachers and other workers actively engaged in evangelistic operations, making in all some 220.

If we take *the country by districts*, we have the following estimate of population and distribution of forces: the States of Amazonas and Pará, population 1,050,000, seven missionaries and two native workers; Maranhao, Piauhy, Ceará, Rio Grande do Norte and Parahyba, population 2,600,000, thirteen missionaries and four native workers; Pernambuco and Alagoas, population 1,750,000, ten missionaries and six native workers; Sergipe and Bahia, population 2,380,000, fifteen missionaries and seven native workers; Espirito Santo, Rio de Janeiro and Federal Capital, population 2,180,000, twenty-three missionaries and fifteen native workers; Sao Paulo, Paraná and Santa Catharina, population 2,260,000, thirty-five missionaries

and thirty native workers; Rio Grande do Sul and Matto Grosso, population 1,120,000, fifteen missionaries and six native workers; Minas Geraes and Goyaz, population 3,660,000, twenty-two missionaries and ten native workers. If taken by separate states the distribution would be very different: for instance, Matto Grosso, Piauhy, Espirito Santo and other states have no missionary residing in their bounds, and these three do not have even resident native workers, though colporteurs and others visit them from time to time. The state of Sao Paulo is the most favored of all, having the largest number of missionaries and native workers, and being the centre of most of the educational work done up to the present. The two adjoining states of Bahia and Minas Geraes, have the largest rural population, which is nearly one-third of the whole, and they have only about one-fifth of the entire evangelical force; while Sao Paulo with only about one-tenth of the entire population has about one-fifth of the entire number of workers. There are a number of teachers, colporteurs and other native local workers not included in these figures.

16. *Work for the Aborigines.* — Until recently the Protestant missionary forces have made no especially direct efforts to extend their work among the wild tribes of the country. Two parties have lately made trips of exploration and investigation with a view to beginning work among them, and plans are on foot for giving permanency to these projects. A missionary has been commissioned by the Northern Presbyterian Board to make a careful study of this problem and to devise plans for definite and aggressive work among the Indians. He is now in the Amazon valley making explorations and gathering information.

There is unquestionably an important field for this kind of missionary work among the estimated 800,000 savages

who are still in their native wild state through the great interior of Brazil. There is much to be done also among the half-civilized and mixed races so numerous in the interior of nearly all of the states. These latter are of course more easily accessible.

REPUBLICS OF THE PLATA RIVER

V

REPUBLICS OF THE PLATA RIVER

By Rev. Charles W. Drees, D. D.
For Twenty-five Years a Missionary in the Plata Countries.

Paraguay, Uruguay and Argentina, naming them in ascending order of importance, constitute a group of nations closely related by their geographical situation and their past history, and are destined to a common development in the future. If Brazil may properly claim the designation "Republic of the Southern Cross," these three nations may well be described as the Republics of the Plata River, in view of their relation to the great river system which pours its tide into the ocean in a volume unsurpassed save by the mighty Amazon and the Congo.

I. **The River Plata and Adjacent Countries.**—1. *The river* is formed by the union of the Paraná and Uruguay, the largest rivers in the world whose general direction is away from the equator. These drain a vast area of the interior of the South American continent and offer highways of communication into extensive regions hardly explored and not yet brought under tribute to civilization. It is estimated that the Plata system offers not less than 10,000 miles of navigable waters. From the Atlantic to remote Guayabá in the state of Matto Grosso, "Great Forest," Brazil, is a distance of nearly 2,400 miles, half of which is open to the keels of vessels drawing nine feet. Binding together the tropics and the temperate zone, the Plata and its

tributaries constitute a highway by which the products of both zones, in inconceivable volume, may reach the lines of ocean traffic and thus be borne to every quarter of the globe.

2. *Physical Characteristics of the Countries.*—The basin drained by these waters offers a vast territory capable of producing the most varied fruits of the earth. Great *forests* still retain their treasures of precious woods. By the Brazilian coast range, by the interior elevation of which the Cordova mountains form a part, and by the vast elevation of the Cordillera of the Andes, the territory of these republics is diversified and the character of their products determined. Near the Atlantic coast in Argentina and Uruguay are to be found rich *pastures*. The more elevated interior also offers pasturage to the vast herds of sheep and cattle which so long constituted the chief source of Argentine wealth. The broad pampas of the Argentine and the fields stretching northward to the wooded regions of the Chaco have been found susceptible of producing the richest harvests of our great *cereals*. From the wheat fields of Argentina the golden grain may find its way with a minimum of cost in transportation into the holds of ocean-going vessels tied up to the river banks within a stone's throw of the fields where stood the waving grain. The apparently arid slopes of the eastern ranges of the Andes, bursting into bloom and fruitage wherever the hand of man directs the streams flowing from the melting snows, offer a *fruit-producing area* similar to that of California. Grapes, apricots, peaches and other fruits are grown in quantities far exceeding the demands of local consumption, and every season Argentine grapes find their way to European markets and increase the volume of the French vintage. The existence of vast *mineral resources* in the heart of these

South American mountains is well established, but mining operations have as yet been conducted only upon the most limited scale.

3. Not less striking than the physical characteristics of these three republics are the *features common to the peoples* inhabiting the three countries. Of all the nations which have grown up in Latin America, these have as a whole preserved in greatest purity the racial characteristics of the Spanish people. The aboriginal races which dwelt upon the banks of the Plata and its tributaries proved refractory to the influences of civilization or were destroyed by the cruel oppression of their conquerors. As a consequence the blood of the red man has mingled scarcely at all with that of the Castilian. Nevertheless some tincture of Indian blood is to be found among these peoples and presents itself in almost insensible gradations as one proceeds from the entrance to the River Plata toward the far interior. Thus the typical Uruguayan, whether of the seaport and capital city of Montevideo, or of the rolling plains of the interior, presents no visible trace of Indian ancestry. The Argentinian shows a somewhat greater intermingling of Indian blood, and yet its presence is scarcely noticeable in the prevailing types one meets in the great city of Buenos Aires. In fact, the crossing of the races, in so far as it took place at all, occurred at so remote a period and so soon ceased that the Castilian type has scarcely suffered any appreciable modification. In Paraguay, however, save in the few families whose chief pride it is that they have preserved without taint their Spanish blood, the presence of the Indian strain is more manifest.

The differences between the people of these three countries are more largely due to the *various currents of immigration* which have poured into their respective terri-

tories. Montevideo and its back-lying country seem to have been more attractive to immigrants coming from the Iberian Peninsula; while Buenos Aires, Rosario and other river towns of Argentina, as well as the agricultural regions tributary to them, have become the homes of great numbers of Italians. There exist, likewise, in the interior of Argentina many colonies established by Italians, who have entered upon agricultural pursuits and built up their homes in the new country whose broad plains invite the plowshare of the agriculturist. Paraguay has been less largely affected by immigration, a sudden check having been given to the progress of this country by the financial crisis of 1889.

Only in the forests of the interior of Paraguay and in the region known as the Great Chaco to the westward of the Paraná and Paraguay rivers are there to be found any considerable numbers of *uncivilized Indians*. There are, however, some thousands roaming these regions divided into numerous tribes, speaking diverse languages, having received scarcely any of the influences of civilization and not being Christianized even in the Roman sense.

A broad generalization, based upon the movements of population in this great region, might take the form of a statement to the effect, that, as in North America there is growing up a new type of the Anglo-Saxon race formed by the fusion of many elements, not all of which are of Teutonic origin, so in the temperate zone of South America there is growing up a composite type whose constituent elements are not all of Latin race. It would seem that as the Anglo-Saxon race found in North America a new and vast field for its development, so in South America the Latin peoples of Southern Europe are to work out their grandest future.

4. As to their *moral conditions*, these republics offer the general features resulting from the prevalence of a type of

Christianity which was transplanted from Southern Europe in an age of darkness and incorporated into the social and ecclesiastical organism, the native portion of which came under the influence of the conqueror with only the most superficial instruction and without any moral or spiritual power.

At the period of the acquisition of its vast domain in the Western world Spain had but recently been brought under entire subjection to the authority of the Roman pontiff. Only a few years before Isabella of Castile had sold her jewels to defray the expenses of the voyage of discovery undertaken by Christopher Columbus, and had, under the influence of her ecclesiastical advisers and in obedience to the statecraft of her husband, Ferdinand of Aragon, signed away the ancient liberties and independence of the Spanish Church, subjecting its ecclesiastical organization to the hated control of the Roman Inquisition. That was *the death warrant of Spain*, and its consequences have only been fully reaped within most recent years in the final loss of all her colonial possessions.

Many individuals had shown a ready response to the spiritual movement known as the Reformation of the sixteenth century. There were many who drank at the pure fountain of Divine truth, the Word of God; many who found the power of a new life in the simple faith of the gospel; many who in the time of trial sealed their confession with their blood. Spain knew not the day of her visitation and in consequence of a conspiracy of statecraft and priestcraft rejected the truth. The *light of faith was quenched* in the fires kindled in the public squares of Salamanca, Seville and Valladolid, by the hand of the civil power subservient to the behests of the Inquisition. Uniformity of religious confession was secured at the sacrifice of liberty

of conscience. Hence it came to pass that the type of Christianity transplanted to the New World under the banners of the Spanish monarchy was the Christianity of Roman Catholicism crystallized as to its dogma by the Council of Trent and enforced at the point of the sword.

The Roman Catholic religion, or its representatives, must be held responsible for the conditions which have grown up under its tutelage during a period of nearly 400 years. The *Christianity of South America is of the Roman type.* It was brought into this continent by priest and friar supported by every advantage arising from the subserviency of the civil power to the dictates of the ecclesiastical authorities. That its influence has been unfavorable to the diffusion of the blessings of civilization, of general intelligence and of high moral ideals would be evident upon a most superficial survey of the facts. From the standpoint of the missionary enterprise much might be said as to the facts manifest upon the surface of social, civil and religious life in South America. The large percentage of illiteracy, the rude conditions of life, the prevalence of low ideals as to personal morality and conjugal fidelity, the character of the priesthood and the widespread conviction among all classes that vows of celibacy afford no guarantee of personal purity,—all this and much more might be dwelt upon in fullest details in support of the declaration that Roman Catholicism has, in all Latin America, been tried and found wanting. But all such argument, even when drawn out in fullest detail, would but touch the surface of the question at issue. There are enough blemishes upon our Christian civilization, even where Protestantism has commanded a controlling influence, to give at least the appearance of cogent rejoinder. Not all Protestant ministers are true to their vows. Education and enlightenment do not reach as they ought the

lowest masses of our city populations. We have much to deplore and much to remedy before we can rely upon such comparison to give conclusive answer to the doubter or the opponent.

Back of all questions as to the comparative fruits of the two systems, each of which claims to be the genuine exponent of the religion of Christ, there lies *the question of fundamental truth.* Fundamental to all this controversy and to the question of duty as to the enterprise for the evangelization of South America is the question as to the vital principles of these two systems.

It is the fundamental principle of Protestantism and, as we believe, of New Testament Christianity, that the human mind and conscience are to be brought into direct relationship with God through Christ as the great revealer and the one and only Saviour. Protestantism interposes no human ministry nor any material ordinance between the human soul and its Creator. Hence the completest sense of individual responsibility and the highest conception of personal privilege. Every man stands before his God and to Him alone must answer for his obedience to Divine truth and his acceptance of the provisions of Divine grace. With this sense of individual responsibility there comes the deepest conviction of personal dignity and liberty. No man's conscience is bound at the feet of priest or pontiff. No man is bound to accept any dogma or teaching save upon the testimony of his reason held obedient to Divine light alone. No man is dependent for his access to the treasures of Divine grace upon the will and intention of a human priest. Grace comes to the human heart out of the riches of infinite love testified by the Spirit of God Himself.

On the other hand, Romanism commands obedience not only to that which is clearly of Divine authority as wit-

nessed by the Scriptures, but also to those definitions of truth and rules of conduct which may be prescribed by a so-called infallible "doctor" and "teacher" seated upon the throne of pretended apostolic authority. It supplements and finally displaces in the common thought of the people the one and only mediation of Jesus Christ. It converts human duty into a means of propitiating Divine favor and compensating for violation of the Divine law. It interposes between the soul and its Creator and Redeemer innumerable mediators in saint and angel and the Blessed Mother of our Lord. It puts into the hand of a priest, fallible and erring, the tremendous ministry of an indispensable medium through which by the sacraments, valid in his hand alone, saving grace may come to the sinful heart. It binds the operation of the Divine Spirit to outward material ordinance. At the altar and in the confessional it subjects the believer to the authority and command of the human priest in whose hand the believer is taught to see the key to the treasures of salvation and to the Kingdom of Heaven. The Roman system in consequence of its very nature, makes it impossible for the Christian believer to be assured of his acceptance with God. In harmony with this statement the Council of Trent declared that, "while no one ought to doubt of the mercy of God, it is impossible that any shall have complete assurance that he has secured that mercy."

What Christian life and experience may be under the Roman system, the testimony of those most faithful to its commands may best determine. And here it would be seen that the joy of conscious salvation and the highest conception of Christian privilege are to be found only in those who have learned, as have some souls all through the ages, to go beyond priest and sacrament and find the joy of pardon and assured hope of eternal life in humble dependence upon

the promises of God in Jesus Christ. To Martin Luther, while yet seeking as the humble monk faithful to all the commands of his order yet despairing of his salvation, there came from a brother monk, whose name is not known, but who had found despite traditional teaching the direct way of access to the throne of grace, the message, "Brother Martin, hast thou not read that 'the just shall live by faith'?" Even the Superior General of his order reminded him in his despair that in the creed he must daily say, "I believe in the forgiveness of sins." It is the universal testimony that it is only in the acceptance of the simple truths of the gospel, and by the way of personal faith in Christ that a human soul may enter into the conscious possession of salvation.

Here, then, is the *supreme motive to missionary work among Romanists*. It is found, not in any necessity to teach them fundamental truths which they hold in common with ourselves; nor is it solely for the purpose of social reform, though that will undoubtedly be a final result. It is to bear testimony to what we believe to be the highest privileges of the Christian believer, to those who claim, as do we, the Christian name. We would bear to them the joy we ourselves have found in the message of salvation through faith in Christ alone. Hence Protestant missions in Roman Catholic countries are not destructive, but constructive, in their motive and end.

II. **Missions in Paraguay.**—1. *The history of Paraguay* offers a succession of events of the most striking character. Its capital city, Asuncion, was the first permanent settlement of the Spaniard in eastern South America. An earlier enterprise which sought to establish a colony upon the present site of the city of Buenos Aires had been overwhelmed in disaster. Asuncion became, and for many

years remained, the centre of Spanish influence, although situated a thousand miles from tide water. After the Colonial period followed the independent national life. But the Republic was such only in name, and after a period of anarchy the famous Dr. Francia succeeded in establishing himself in a dictatorship which lasted nearly thirty years. Upon his decease his authority was transmitted to the Lopez family. The comparatively mild and beneficent authority of the elder Lopez became in the hands of his son and successor the most odious of tyrannies. This man precipitated his country into a contest, single-handed, with the three nations of Brazil, Argentina and Uruguay, and for five years sustained his authority and maintained his position against the allies by resorting to most cruel expedients. His people were compelled to military service, without regard to age and almost to sex. Every breath of protest was suffocated by the halter or suppressed by inquisitorial means. In the Five Years' War it is estimated that seven-eighths of the population perished and the country was left in the extreme depths of poverty. After it was over it was found that there was scarcely one man to six women left alive.

2. This period of anguish led, notwithstanding, to the opening of the doors, and among the earliest movements of the period of peace was one looking to the *establishment of a Protestant mission* in that country. The initiative was taken by Paraguayans themselves, who were convinced that the future welfare of their country could not have much to expect from an ecclesiastical organization whose prominent representatives had been the blind instruments of the tyranny of Lopez. An invitation was sent to the authorities of the Mission of the Methodist Episcopal Church in Buenos Aires offering the use of a valuable property in the centre of the capital city, provided church and schools should be at once

established. This was early in the seventies. It was not until 1886, however, that mission work was formally established. In that year Dr. Thomas B. Wood, accompanied by Rev. John Villanueva reached Asuncion. The work thus inaugurated has continued without interruption and the friend of missions would find in this closing year of the century an organized church in the capital of the Republic, with others associated with it in five or six interior villages. Two schools, for boys and girls respectively, offer facilities for the Christian education of youth and are attended respectively by 150 and 130 pupils.

3. In connection with this mission there took place a memorable conflict for the *vindication of the civil status of Protestantism.* Although there had been for many years a not inconsiderable foreign population of Protestant origin there was no provision for the legal recognition of marriages solemnized by others than priests of the Roman Catholic Church. Through many months of incessant toil and watchfulness Dr. Wood conducted a campaign which resulted in liberalizing the legislative provisions of the country; so that without sacrifice of their religious conviction, Protestants might secure the sanction of the civil law for the foundation of their families and homes. As a result many of those who had been living in virtual wedlock without such sanction immediately set themselves right before the community. Testimony has been abundant as to the power of the moral impulse given by Protestantism. In a field so full of interest the Methodist Episcopal Church has been the only organized missionary agency for the prosecution of evangelistic work among the Paraguayan people.

4. *South American Missionary Society.*—The work of the South American Missionary Society of England, has resulted in a remarkable triumph in connection with the mis-

sion to the Chaco Indians. The Society's heroic founder, Captain Allen Gardiner, wrote a most touching address to one Chaco tribe as he lay dying at Banner Cove. Yet thirty-seven years elapsed before the first party departed for the Chaco. When in 1888 they reached the field, they found that the way had been prepared by an age-old tradition that some day men, not Indians but like them, should come speaking their language and teaching them about the spirit world. To these messengers, great respect must be paid.

These people were usually so lawless and bloodthirsty that the Paraguayan Cabinet desired to furnish the missionaries with a military escort; and judging from their record and their cruel customs, such as burying live children with a dead parent, selling children of slain enemies, etc., their apprehensions were well-founded. The party went unattended, however, and while its gallant leader, Mr. W. B. Grubb, had years later a thrilling escape from an apparent friend, life has been graciously spared.

The work has been most wearisome, but whether suffering from the fierce sun, or wading for miles waist-deep in water, these gallant Englishmen have not murmured. Their first convert was baptized in 1899, and many others are undergoing preparation. Two stations, the central one with the brief name of Waikthlatingmangyalwa, are manned and the prospects are bright. Travelers and the Paraguayan press testify to the great results already achieved—protection afforded the tribes against dishonest traders who deal in deadly intoxicants, the saving from death of doomed infants, and winning the confidence of the tribes in many ways, so that one finds in the columns of "La Democracia" this statement: "The pagans have no laws. But yesterday they would have exulted in the death of a white man; to-day the

same people rise up spontaneously and unbidden, like one man, to do justly and punish crime."

III. **Missions in Uruguay.**—1. *Historical.*—As though in consequence of the savage courage with which the original inhabitants of the northern shores of the Plata repelled the first entrance of the white man upon their territory, there remain no traces of the original dwellers in that beautiful region. The history of Uruguay is closely interwoven with that of Argentina and Brazil. It stands as *a "Buffer State"* between these two competitors for the first place in the list of South American nations, and for control of the great water-way through which access must be had to the interior of the continent. Although the decree of Pope Alexander VI., adjudging to Portugal all regions discovered and colonized to the eastward of a given meridian and to Spain all territory to the westward, was intended to preserve peace between the competing crowns, it proved a source of continual conflict. Under that decree Uruguay would have fallen to Portugal and Portugal claimed it. Spain, however, saw that her control of her own possessions on the continent required the command of the Plata River. Hence her resistance to Portugal's claim. Brazil and Argentina inherited the contention which had led to armed conflict between their mother countries. The population of Uruguay was Spanish, but Brazil established and long maintained a fortified post on the banks of the great river near the junction of its main tributaries. When independence was established, the Uruguayans conceived the desire to maintain themselves in separate national existence. Her Immortal Thirty Three vindicated the claim and, aided by the mutual jealousies of her powerful neighbors, Uruguay, otherwise called The Oriental Republic of Uruguay, came to be one of the family of South American nations. Her

independence is guaranteed, not so much by her own internal resources, nor by the courage of her sons proven on many a battlefield, as by the fact that the peace of South America demands that neither Brazil nor Argentina shall have control of the Plata River. Hence the existence of Uruguay as a "Buffer State."

2. With her 840,000 inhabitants enjoying the abundant wealth of her natural resources, Uruguay is one of the most prosperous and progressive of South American countries. Her capital city, *Montevideo*, with over 250,000 inhabitants, is one of the handsomest cities in all America, North or South. Situated near the mouth of the great river, with dozens of steamship lines maintaining connection with distant Europe and North America, this city receives and reflects all that is most progressive in the material civilization of our age. She has also responded to the movements of thought which have made her one of the most intelligent and liberal communities in South America. As is Montevideo, so are the beautiful towns which stud Uruguay's interior, united to the capital by the steel of her railways.

3. Let us rapidly review *the present status of Protestantism* in Uruguay. Pursuing this investigation, we land first in the capital city to find close by the sea-wall, overlooking the broad expanse of river and ocean, a substantial edifice which represents the existence of *the Church of England*, ministering to the large number of English-speaking residents of that communion. Its Lafone Hall, an assembly room attached to the church proper, perpetuates the name and the faith of an English gentleman who recognized the responsibility of a Christian man to perpetuate the faith in which he himself had been reared. In the earliest period of the history of Protestantism in South America, Mr. Lafone devoted his wealth and his personal influence to the

movement which he believed indispensable to the highest welfare of his adopted country. At Fray Bentos, the site of the famous factories whence comes the world-known Liebig's Extract, and in El Salto, there exist other communities of the Church of England.

In the midst of the fruitful wheat region of southern Uruguay flourishing colonies from northern Italy maintain the organized existence of *the Waldensian Church*, that church which maintained through all the centuries of the Dark Ages the fires of evangelical faith in the Alpine valleys of northern Italy. The work of the Waldensian Church comprises a central pastorate in the Waldensian colony with some six congregations organized in places to which offshoots from this community have gone.

In Montevideo, Paysandú and El Salto the *Salvation Army* has unfurled its standard. Among some of the German and Swiss colonies are to be found organized congregations of the Reformed Faith and these recognize as their representative in the capital *the Luthern Church*, which holds its worship in the language of Luther and uses Luther's Bible.

Most widely extended of all the organized movements of Protestantism in Uruguay is the *Methodist Episcopal Church*, distinguished by the fact that its largest work, both in church and school, is conducted in the vernacular, the Spanish language. Its central church in Montevideo, founded by the Rev. J. F. Thomson, D. D., in 1868, stands as the centre of a group of churches, or congregations, situated in different portions of the same city, six in number. The weekly attendance upon services may be stated at 800. In its Sunday-schools are not less than 600 children and youth. Its Boys' High School wins patronage from many influential families; its Girls' College is attended by 150 pupils. The

interior stations of this mission are to be found in the important departmental towns of Durazno, Trinidad and El Salto. From these centres lines of itinerant service reach many smaller villages and the central establishments of large estates devoted to the cattle industry. The history of this mission with the testimony of many of those who have found the impulse and power of a new life attests both the need and the success of the work.

IV. **Argentina.**—1. *Natural Advantages.*—The Argentine Republic, by its geographical position, its vast extent, its situation in the temperate zone, the variety and richness of its natural products seems destined to be the radial point of civilization in the Southern Hemisphere. In all the particulars suggested, its position bears closest analogy to that of the United States in the Northern Hemisphere. Its territory extends from the Tropic of Capricorn to within ten degrees of the Antarctic Circle. Its extensive seaboard on the Atlantic assures its ready communication with all the centres of modern civilization. Its river system, including the Plata, the Paraná, the Rio Negro, the Rio Colorado, and the Santa Cruz provides the water ways for internal commerce. Its climate is most favorable to the strongest development, physical and intellectual, of its inhabitants.

The invitation that Argentina offers to *immigration* because of the above facts may be estimated by the fact that European immigrants to its territory greatly exceed in numbers those who come to the United States, in proportion to the respective populations. In a single year nearly 300,000 immigrants, chiefly from Southern Europe, entered this country, and this movement of population has not ceased at any time during the periods of financial depression which have succeeded one another in that region.

2. In *its history* Argentina has given indications of the

leading position it is destined to hold among the Latin populations of the new world. First of Spanish Colonies in South America to vindicate its independence, Argentina became the leader and liberator of neighboring peoples. Her sons, organized into an army of liberty, carried her triumphs over Spanish dominion far into the regions of the Upper Andes in Bolivia. Under the leadership of General San Martin, they passed the summits of the Andes in a march comparable with that of Hannibal in crossing the Alps, and gave independence to Chile. Borne upon the waters of the Pacific these men carried their arms into Peru and, in the final battle of Ayacucho, gave victory to the cause of independence.

3. Closely bound to Europe by the highways of commerce, Argentina was the first to receive the ideas of progress and religious freedom. Her institutions are the most liberal and her policy the most progressive of any country of Spanish America. The Reverend John F. Thomson for forty-five years a resident of that country, summarizes *its characteristics* in the following paragraphs: "Argentina is the *land of plenty;* plenty of room and plenty of food. If the actual population were divided into families of ten persons, each would have a farm of eight square miles, with ten horses, fifty-four cows and 186 sheep, and after they had eaten their fill of bread they would have half a ton of wheat and corn to sell or send to the hungry nations. There is for all an abundance of peaches, oranges, grapes and figs. Where there is one such family now, forty, if they will cultivate the eight miles, may live opulently in the future.

"The *climate* is incomparable, that of Los Angeles not excepted. For 250 days in the year there is nothing to be seen in the sky but the white and blue of the Argentine flag

—no dark clouds nor angry storms. The winters are mild, snow falling only in the extreme south or in the higher spurs of the Andes. The summer heat, which in most of the country is no greater than that of Washington, is never charged with humidity, and is, therefore, helpful and not harmful to life. Would that I could tell the following fact to the thousands of my fellow creatures who, though possessed of ample means, are wasting under the cruel blight of pulmonary consumption. In the hills of Cordeba, thirty hours' journey from the port of Buenos Aires, we have a heaven-made sanitarium. If those in whose lungs tuberculosis has already made considerable progress, would throw drugs to the dogs and go into those hills and only breathe, every breath would bring them life and respite from pain.

"The United States, Russia, and India must reckon with Argentina as *a wheat producer.* With a population of less than 5,000,000 she already exports 100,000 tons of that grain in a year. It is a delight often met with there to look on a field of twenty square miles, with the golden ears standing even and close together, and not a weed nor a stump of a tree nor a stone as big as a man's fist to be seen or found in the whole area."

The significance of its *position in the commercial world* he states as follows: "The United States is far from being awake to her commercial interests in South America. Let me give you some facts: You ought to make hats as good and cheap as anybody. Argentina buys 4,000 dozen every year from England and only 260 dozen from you. Of boots and shoes in whose manufacture you lead the world, 6,534 dozen pairs are annually imported from France, Italy and England, and only 137 dozen from this country. Argentina produces the finest clothing wool to be found in the world. The United States ought to, and some day

will, seek to buy every ounce of that wool, work it into cloth and sell it to the people in all this western continent. This is one of the greatest manufactures and business enterprises that yet lie invitingly but undeveloped before you."

Her status as the liberator of the continent and the *leader in all movements of progress* is thus summarized: "Argentina stands in South America, not only as the first free nation, but as the liberator and founder of other nations that to-day are free, and well may the lovers of freedom in the whole Latin race be proud of her. But she is also the first in educational advantages. Her public schools, her colleges and universities are the best in the Spanish-speaking world. About thirty years ago when General Sarmiento was in Washington as Argentina minister, he was elected President by his fellow-citizens. He took up the exalted duties of his office full of the inspirations he had received in this country and one of the first things he did was to give Dr. William Goodfellow, an American missionary returning to the United States, a commission to send out a number of educated women to establish normal schools in Argentina, which they did, and were royally rewarded for their labor. That the deserving poor might not be deterred from the privileges of that kind of training, numerous scholarships were established, the holders of which received $300 a year from the government and all the books they needed in a five years' course of study. As the result of the good work going on for the third of a century there are more highly educated young women in that republic than in any other country in South America. Similar institutions exist for young men, and the government is exceedingly generous in the encouragement of talent in every useful department of study."

In view of the facts thus brought forward, it is not too

much to say that Argentina offers the most inviting field for missionary effort to-day.

4. *Beginnings.*—The history of Protestant missions in Argentina many be divided into *three periods:* First, movements in preparation, from 1820 to 1867; second, the inception of work in the Spanish language, from 1867 to 1870; third, the period of rapid development, beginning with the year 1870.

During *the first of these periods* no evangelistic work could be undertaken in the Spanish tongue. The decrees of the dictator, Rosas, forbade all propagandism and the circulation of the Scriptures in the popular language. Hence the only representative of Protestantism during this period were churches organized for worship in the English language, with here and there similar churches in the Protestant colonies of German and Swiss origin. Such work began about the year 1820 under the leadership of English residents of the city of Buenos Aires. The first Protestant mission in that city was of the Presbyterian Church. The large English population led early to the establishment of chaplaincies and later of regularly organized parishes under the auspices of the Church of England and of the Scotch Presbyterian Church.

Some of the earliest movements of Protestantism were under the auspices of the American and the British and Foreign *Bible Societies.* Their agents and colporteurs carried the Word of God far and wide and prepared the way for the larger movements that were destined to take place in the later years. The first recorded expression of a desire for the preaching of the gospel in the Spanish language dates from 1864, when the Reverend Mr. Milne, agent of the American Bible Society, received such an expression on the part of one to whom he had offered the Scriptures.

In the city of Buenos Aires, in response to this and other requests, was begun the evangelistic movement under the auspices of the *Methodist Episcopal Church.* Under the ministry of the Reverend William Goodfellow there had been brought into the Church John F. Thomson, from childhood a resident of Argentina, whose education in a college of the United States had fitted him for the employment of his eminent abilities in the service of his adopted country. The larger development of the work began about the year 1870, under the leadership of Reverend Drs. H. G. Jackson, Thomas B. Wood and John F. Thomson.

5. Let us pass in review the *present status of Protestantism* in this vast territory. And here must be placed first the work of the Bible Societies. The *attention accorded to the Word of God* may be estimated from the fact that the Scriptures have been circulated and eagerly received throughout the territory of Argentina. The spirit of tolerance, the result of the progressive spirit of the people and their liberality, is shown by the almost entire absence of fanatical hostility or violence during the whole history of missions in Argentina.

It must be remembered that the *scope of mission work* is determined by the fact that, together with the large numbers of immigrants from Southern Europe, chiefly of Latin race, are to be found in considerable numbers people of Anglo-Saxon and Teutonic origin. From the early decades of this century many English merchants, bankers, artisans, and Scotch and Irish sheep farmers sought a home in this hospitable region. In recent years the number of English residents has largely increased; so that it may be said that in Buenos Aires, and the country immediately tributary to that city, there are not less than 20,000 English-speaking people. Many colonies in the interior, as well as com-

mercial circles in the large cities, include many Germans and Swiss.

Hence *the work* of Protestantism in Argentina *is two-fold.* It must take care of its own, establishing churches and schools for the religious and intellectual culture of English-speaking people and those of other nationalities whose religious faith is that of Protestantism. It must also respond to the eager welcome held out by large numbers in the native communities to the gospel message. Its action in this latter phase is therefore of the nature of religious propaganda.

Of this second department of Christian work it should be said that it would be *untrue* to the facts *to regard Protestant missions as primarily of proselytizing tendency.* The truth is that in Argentina, as in all other communities of Spanish America, there is a very widespread estrangement on the part of the people from the traditional faith. It can no longer be said that these countries are strictly, much less exclusively, Roman Catholic. The revolt of intelligent and well-educated men against Rome is very general, and has led multitudes into the position of unbelievers or of those entirely indifferent to religious teaching and duty. Among the masses of the population there is little knowledge of, and widespread indifference to, Christian truth. Rome has lost her hold upon large numbers of these communicants, and this is not the work of Protestant propaganda, but the reaction produced by Roman dogma and practice. The enterprise which undertakes the proclamation of Christian truth and the establishment of the institutions of a pure Christianity in Argentina is not destructive, but rather constructive in its nature. The gospel is to be preached to those who know it not, or who have been carried away by infidelity and indifferentism.

It would also be a misrepresentation of the nature of the Protestant movement to hold it as an intrusion, unsought and undesired, into the territory of another form of Christian belief. Every important movement of Protestantism in these countries has had its origin in the response to a call coming from these countries themselves and from the native people. Everywhere are to be found those who long for better things and who have sent out their cry into the Christian world until at last it has been heard and heeded.

6. The *natural centre* and radial point for all intellectual and moral movements in the River Plata countries is the great city of *Buenos Aires*. As the commercial emporium, the political capital and the social centre, it holds a preëminent position and exerts a widespread influence. Sooner or later everybody gets to Buenos Aires. Any movement, therefore, which makes itself heard in the capital will send out its echoes to the farthest borders of the republic. This city of more than 750,000 inhabitants, with its vast trade and commerce, its culture and its social prestige, offers an inviting field. Conditions are the more favorable in consequence of the presence of large numbers of newcomers. Here are to be found not less than 300,000 Italians, 100,000 Spaniards from the Peninsula, with many others of various nationalities. The population is in a constant state of change. Humanity in vast masses is here in motion. Multitudes have been transplanted from the homes of their childhood and the traditional influences which there surrounded them into a new atmosphere, where there is much to stimulate thought, to arouse inquiry and to inspire with the purpose of a new life. It is, therefore, possible to secure for the gospel a wide hearing under most favorable circumstances. It consequently comes to pass that in this great city, besides its churches for English and German Protestant

residents, there are to be found in Spanish-speaking congregations enough converted Spaniards to make a large church in Madrid, enough Italians to form a body of Christian witnesses for Rome herself, while others of many nationalities have heard and received the message.

The *Church of England* has here its original congregation, St. John's, from which they have gone out to the immediate suburbs in Barracas, Quilmes, Flores, Belgrano and San Martin. All these minister to English-speaking people. But the mother Church of the English Reformation is not wholly unmindful of her origin and her mission. Under the direction of the Rev. William C. Morris and the patronage of the South American Missionary Society, of London, there has been established in the Palermo district a numerous congregation with schools frequented by almost 1,000 children.

The Church of Luther has also its exponent in this cosmopolitan city, while the gospel is preached in the French language by a minister who came forth from the Reformed Church of France.

The recent tendency to *isolated individual enterprise* in connection with Christian missions has manifested itself in the presence of several Christian gentlemen who, while supporting themselves, have embarked in Christian work. Influences going forth from Harley House, London, and the Keswick Movement are here bearing valuable fruit. Congregations, Sunday-schools and the Quilmes Orphanage represent this movement. The standard of the Salvation Army has also been unfurled in this, the second metropolis of the Latin race. Mission halls, and rescue work, with all the characteristic features of that religious movement, are here to be found.

Of all the organized agencies of Protestantism that which

has most widely extended its influence among the Spanish-speaking people of this city, is the *mission of the Methodist Episcopal Board.* Its mother church, established in 1836, continues its work with unabated zeal. It has its offshoots in English work in what is called "The Boca" or maritime section of the city, and in Lomas de Zamora. Its larger activities date from the year 1887 and have resulted in the establishment of some six Spanish-speaking congregations, grouped around the central church which occupies the handsome building erected by the missionary board. The Women's Foreign Missionary Society has here established a Girls' Boarding and Day School, supported by the Christian women of the United States.

7. Proceeding along the great highways afforded by the development of railway construction and by the gift of nature in the great river, missionary work has reached almost every province in the Republic. *In Rosario,* the new Chicago of the South, are to be found the Church of England, the Methodist Episcopal Church and the Salvation Army, each prosecuting its work in both English and Spanish. Proceeding up the river Paraná, on its right bank at the City of *Paraná,* capital of the Argentine Mesopotamia, is another centre of mission work established by the Methodist Church, whose lines of influence have extended to other places in this wealthy province, such as La Paz, Tala, Colon, and Concordia. Westward from Buenos Aires the lines of influence have reached the far distant mountain walls of the Andes. In the cities of Mendoza, and San Juan,—capitals of provinces of the same names,—as well as in the city San Luis, are Methodist churches. The traditional centre of learning and church influence in Cordova has opened its doors to the messengers of peace; while far to the northward, Tucuman and other places have not been forgotten.

The great province of Buenos Aires in its capital city, La Plata, and in its department towns, Mercedes, Chivicoy, Dolores, Balcarce and Bahia Blanca, are centres of Protestant influence. Far to the southward in the *valley of the Chubut river* are to be found the homes of numerous Welsh farmers, whose pioneers entered into conflict with the wilderness and have made it to blossom like the rose. These faithful Christians have carried with them their Bibles and their faith.

8. Still farther to the southward almost where the storms beat forever over the bold headland of Cape Horn, in the wild regions of Fuegia, are the missions which have grown out of the heroic sacrifice of Captain Allen Gardiner. Darwin himself confessed that the success of this mission was a complete answer to his skepticism as to the possibilities of the race which inhabited that desolate region. To *the South American Missionary Society* belongs the honor of having maintained this lighthouse at the extreme south of the continent amidst a pagan darkness.

9. Thus Protestantism has responded to the call; has set in motion the influences growing out of the proclamation of the gospel of Christ; and has achieved in eastern South America the only valid demonstration of the Divine authority and power of the religion of Christ—*its fruits* in the heart and life of those who have received it.

CHILE

VI

CHILE

By Rev. Ira H. La Fetra

Santiago, Chile

For Twenty-two years a Missionary in South America

I. **Name.**—The *origin* of the name Chile, is uncertain. At the time of the conquest of Peru, all the region lying to the south of the land of the Incas was known to them and to the other aboriginal peoples inhabiting the highlands of Bolivia by this name. The word *chile* in the Quechua, the language of the early inhabitants of a great part of Bolivia and Peru, means frost or cold, and was probably given to the regions of the far south on account of their colder climate and vast snow-covered mountain ranges.

II. **Geography.**—1. *Location.*—Chile is the most southerly of the republics of South America. It occupies the narrow strip of territory lying between the Andes and the Pacific. It extends from the Sama river on the north to Cape Horn, and includes all the straits of Magellan and the greater part of the island of Tierra del Fuego. It is nearly 2,700 miles long, but its average breadth is less than 300 miles.

2. The *northern zone*, reaching 800 miles to the Huasco river, is a rainless desert with no vegetation except in the small valleys lying at the foot of the Andes, where streams make fertile a few square miles. The weather is mild and equable during the whole of the year. There are points on

the coast where the temperature does not vary more than fifteen degrees during the year.

3. The *central zone*, stretching 800 miles farther south to the Nueva Imperial river, is largely agricultural; but over a large part the rainfall is not sufficient for the crops. Irrigation on an extensive scale is employed. In the mountain valleys the winters are cold enough for frosts but on the coast this temperature is not reached.

4. The *southern zone* has abundant rainfall; much of it is well wooded and affords excellent grazing and wheat lands when cleared. Large sections of it are occupied by the aboriginal race of Indians, who still live as they have lived from prehistoric times. At the far south the winter is severe.

III. **Mineral Products.**—1. The three northern provinces contain the wonderfully rich deposits of *nitrate of soda*, or Chile saltpetre, which have yielded so many fortunes and are still a chief source of revenue for the Chilean government. These deposits lie on the eastern slope of the Coast Range and were undoubtedly left by the evaporation of an inland sea, formed when the Andes, which are of newer geological formation than the Coast Range, were lifted from the depths of the Atlantic.

The *nitrate*, which is one of the best of known fertilizers, resembles common salt in appearance; the deposits are from one to five metres thick and are covered with the drifted sand and dirt from the hills. In 1899 some 3,000,000 tons were exported, and it is calculated that this amount can be taken out annually for the next fifty years. Why nitrate should have been deposited from an evaporating inland sea is yet a mystery. The most probable theory is that the common salt then deposited, has, by some chemical process in that desert region, given up its chlorine and taken

oxygen and nitrogen from the air under electric or other influence.

2. *Other Mining Products.*—*Copper* is found in great abundance throughout nearly the whole extent of the two northern zones. Many rich mines are worked and numerous others of low grade ore are awaiting foreign enterprise and better methods of extracting. *Silver* mines of great value are worked in the northern zone, and others with almost millions in sight lie idle for lack of capital. Gold, lead, mercury, manganese and *other metals* are found. Borax is a source of wealth. Marble of beautiful grade is quarried. In the southern central zone are extensive deposits of coal.

IV. **Agriculture.**—*Wheat* of excellent quality is grown in large quantities in the central zone and as an article of export is second only to the minerals. There are vast areas devoted to grape culture, and wine is an important article of export. Barley, oats, corn, rye, alfalfa, flax and hemp are grown for domestic use. All the semi-tropical *fruits*, oranges, lemons, figs, cherimoyas, lucumas and other native fruits, as well as apples, peaches, pears, apricots, nectarines and *melons* are extensively raised.

Wool and hides are shipped out of the country, and in the far south much timber is cut.

V. **Industries.**—1. Comparatively little manufacturing is done in the country, although various raw materials are at hand. Until recently no attempt was made to foster national industries by protective duties. Since the adoption of a *protective system* numerous small and some large *factories* are growing up.

2. *Present Manufactures.*—Mining machinery, agricultural implements, railway locomotives, street, passenger and freight cars, carriages and wagons, sawmills and flouring

mills, woolen goods, wrapping papers, cardboard, envelopes, paper sacks, shoes, etc., are now manufactured, some of them in quantities sufficient to supply the whole country.

VI. **Commerce.** — 1. *Character and Location.*—The commerce of a country is very largely determined by the nature of its products. The greater part of the Chile commerce is devoted to export and import trade, although there is a large amount of business done between the ports along the desert mining region and those farther south in the agricultural districts.

2. *Ports.*—*Valparaiso* is the chief distributing centre, although *Concepcion* nine miles from its port, Talcahuano, and *Iquique*, import largely, the former being the centre of the wheat interests, and the latter of the nitrate industry. *Other ports* are Coquimbo, Caldera, Huasco, Chañaral, Lota, Coronel, Valdivia and Puerto Montt.

3. *The imports* include nearly everything used in the family and the industries except agricultural products, and raw materials. The wholesale *business* is chiefly in the hands of the English and German merchants and retail business in the hands of the French, Italian and Spanish tradesmen.

VII. **Population.**—1. *Principal Cities.*—The Republic has about 3,000,000 inhabitants, a large part of them gathered in the cities and towns, the *urban population* being unusually large for a country doing so little manufacturing. Santiago, the capital, has 256,000 people; Valparaiso, 122,000; Concepcion, 39,900; Iquique, 33,000; Talca, 33,000; Chillan, 28,000; Serena, 15,000; Antofagasta, 13,500; Curicó, 12,500. There are many smaller cities with from 5,000 to 10,000 people.

2. *Races.*—The *dominant race* is of Spanish origin while the greater part of the laboring class is largely of Indian blood, mingled with the Spanish. These laborers, or *peones*,

are a hardy, industrious race, intensely patriotic, but unfortunately addicted to intemperance. The seaport towns have a goodly number of *foreigners*. During the last two decades the government has made considerable effort to promote immigration, and German, French, English and Scotch *colonies* have been begun in the far south. Some of these colonists have prospered; but largely for lack of protection against marauders, who steal their cattle and rob them of their money, many of them seek the cities for protection.

VIII. **Government.**—1. *Its Character.*—Chile is nominally a republic, but it might be more accurately designated an oligarchy. A hundred families with their branches hold nearly all the responsible positions of the government. It is a unitarian system rather than a federation; as the twenty-three provinces into which the country is divided, are not so many states with individual legislatures.

2. *Congress.*—All laws are made by congress, which is composed of a senate with thirty-four members, half elected every third year, and a chamber of deputies of ninety-four members, elected once in three years. Both houses are elected directly by the people. The members do not need to be residents of the provinces or departments from which they are elected, and as they do not receive salaries, only those who live in or near Santiago, or are men of wealth and leisure, can afford to be congressmen.

3. The right of *suffrage* is limited to men who can read and write and who have either property or a regular income from their labor. The number of electors is small. The senators and deputies to be elected are formed into groups and a system of cumulative votes is used. This gives to the minority a representation. The ballot is a secret one similar to the Australian system, though the votes are not of the "blanket" form.

4. *The parliamentary system* is employed in congress. The ministers who are at the heads of the various departments must be chosen from men who have been members of congress at some time, and who at the time of their selection, may be retaining their right of vote. They have a voice in all discussions and introduce most of the bills. They must be chosen to represent the majority in congress, and when any measure of the government is defeated a new ministry must be formed.

5. The *president*, who is elected for five years and cannot succeed himself, but may be reëlected after an intervening term, has for advisers, in addition to his ministers, a *Council of State* composed of eleven members, five appointed by himself and six by congress. All laws must be approved by this council before they can be promulgated.

6. The *Judiciary* with lower courts, courts of appeals and supreme court, is entirely independent of the legislative and executive departments except that the judges are appointed by the president with the consent of the senate, and under certain circumstances can be dismissed by him. Congress itself is the interpreter of the constitutionality of its own laws, while the courts accept the laws as passed and never act upon their constitutionality. The *jury system* is not used, and nearly all pleading is done by means of briefs. The laws are codified, the Napoleonic code being the basis of most of them.

7. The *provincial intendants*, as well as the *governors* of the departments, are appointed by the president, and the larger cities have municipalities elected locally with a certain degree of autonomy.

8. *Centralization.*—The government is one of the most centralized in the world, as all appointments of judges, army officers, provincial and department chiefs, school-teachers,

postmasters, telegraph operators, railroad officials, and customs officers, have their appointment from the capital. This throws all governmental patronage into the hands of the party in power, and it is often used to reward party workers.

9. Most of the *telegraph lines and railways* in the Republic belong to the government and are fairly well managed, though not very profitably. Could politics be kept out of them they would be more efficient.

10. The *navy* of the Republic is the most powerful of all in Southern America, having several ironclads, monitors, first-class cruisers and a number of torpedo boats and torpedo boat destroyers, as well as transports and vessels for coast defense. Valparaiso and Talcahuano are well *fortified ports*. The standing army is very small and cannot be encamped nearer to the capitol than fifteen kilometers without the consent of congress.

11. Since the discovery of nitrate and the enormous increase in the revenue of the general government from duty charged on its exportation, the *civil list* has greatly increased and there is a strong tendency on the part of young men to seek government employment and neglect business and financial enterprises, which as a result are falling rapidly into the hands of foreigners.

IX. **Education.**—1. *Schools and University.*—The government has a system of *free public schools*, beginning with the primary grades. Above these are the high schools (*liceos*), leading to the National University, which is the only institution privileged to confer degrees or titles. *Normal schools* are maintained for the training of teachers, the German system and German teachers being employed. The *University* offers instruction in the professional courses only, there being no provision for what is understood as a

course of Liberal Arts. The courses in law and medicine are six years each; those in dentistry, engineering and art are shorter.

2. Several *special schools* are also maintained at government expense, as the Conservatory of Music, the Agricultural College, industrial schools for boys and for girls, School of Art and Engraving, and School of Mining and Engineering. In addition to the schools supported by the government, there are many private and mission schools of almost every grade, as well as convent and monastery schools under the control of the nuns and friars; yet the percentage of illiteracy must be high.

X. **Societies and Institutes.**—The government does much to foster and encourage the arts and professions by means of subsidies or grants to various societies, as the Engineers' Institute, the Society of Agriculture and the Medical Society, and maintains a fine Astronomical Observatory, Museum of Natural History, Antiquities and Botany, an Art Gallery and Botanical Gardens.

XI. **Eleemosynary Institutions.**—1. *Enumerated.*—Excellent hospitals for both men and women, with wards for the poor, as well as rooms for those who wish private accommodations, are supported by the government. They have able staffs of physicians and surgeons, and in every important town offices for free vaccination are kept open all the year. There are also public asylums for the insane and for orphans and the aged.

2. *Effect on Private Benevolence.*—The government is largely paternal and private benevolence is not encouraged to any great extent. Recourse is had to congress and to the public funds for the founding and support of organizations which in other countries are due to private initiative and philanthropy.

XII. **The Pearl of the Andes.**—1. *Santiago's Setting.*—The capital of Chile has as fine a location as could be chosen for a city. It lies in the interior valley between the Coast Range and the lofty Andes, on the gentle slope of the Cordilleras. The valley stretches away to the westward and to the south, winding between the curves of the ranges and the spurs that break off to the eastward and to the west, giving it the appearance of a vast amphitheatre. In summer the whole Andes range, which here rises to the height of from sixteen to twenty-three thousand feet, wears a glittering mantle of perpetual whiteness, and in winter all the hills and mountains completing the circle are also crowned with snow, seeming to encircle the entire valley. Seven peaks, lying within the short space of 140 miles, constitute one of the most remarkable groups of mountains to be found anywhere in the world. The lowest of them is nearly two thousand feet higher than the highest peak in the United States, and the loftiest is the most elevated peak in the western hemisphere.

2. *Nearer Views.*—The *Mapocha*, a rapid mountain stream comes in from behind a range of hills rising to the northward and making a sudden turn to the right, flows westerly through the city. *Cerro Santa Lucia*, a rocky basaltic peak, rises abruptly from the plain a few squares from the central plaza and well within the city limits. It has been adorned with towers and battlements, bridges and winding paths and planted with trees and flowers until it looks like a great medieval castle. The beautiful *Alameda* traverses the city almost parallel to the river and is ornamented with statues and monuments. Water courses, bordered with rows of elms and oaks, acacias and poplars, run at the sides of the broad central promenade. The National University and many of the finest private residences front

on this avenue. Some of these palaces of millionaires are magnificent.

3. *Elevation and Water Supply.*—Santiago has a mean *elevation* of 1,800 feet above sea level and is connected with Valparaiso, from which port it is distant 114 miles, and with the south, by railways equipped almost wholly with American rolling stock. Its abundant *water supply* is brought twenty miles from the Maipo river, a large mountain stream which comes down from the snows on the mountain ranges.

4. Santiago is not only the political capital but the *social centre* of the Republic as well. It is the home of nearly all the wealthy landed proprietors, mine operators, capitalists and bankers, as well as government officials, congressmen and army officers. Not to have a home in Santiago is to be without recognition in the aristocracy and high social circles of the country. It is a great city of residences with little commerce other than that necessary for its own local needs.

5. *Its History.*—While buildings, even central ones, are still standing, which tell of the antiquity of the city, its architecture is principally modern, a close imitation of the French. When the Pilgrim Fathers landed at Plymouth Rock, Santiago was already nearly eighty years old. On the 12th of February, 1541, less than fifty years after the discovery of America, Pedro Valdivia, the second of the *conquistadores* to make his way from Peru to Chile, standing on Santa Lucia Hill, selected this site and founded the city. His intrepid followers, while fighting off the hostile Indians and living on the wild onions and roots they could gather, built the first adobe houses which marked the future metropolis.

XIII. **History of Chile.**—1. *Diego Almagro*, the companion of Francisco Pizarro, the cruel conqueror of the

Empire of the Incas and the murderer of Atahualpa,—the last of that marvelous dynasty of the Children of the Sun, —was the first of those heroic Iberian adventurers to lead a band of followers along the rugged slopes of the Andes and descend into the fertile valley of the Aconcagua. Not finding the abundance of gold which he expected, he soon turned his face northward returning by the desert.

2. *Pedro Valdivia* followed soon after and permanent settlements were made at Santiago, Concepcion, Serena and Nueva Imperial.

3. *Colonists and the Araucanians.*—Chile remained a Spanish colony until the early years of the century. Nearly every foot of progress from the Aconcagua southward was nobly and heroically contested by the native sons of the soil. The sturdy Araucanians, who were the aborigines of the country, did not recede before the march of Spanish conquest except after centuries of fighting. The names of Caupolican and Lautaro deserve a place with the heroes of all ages.

4. *Freedom's Foregleams.*—The flashes of the guns of the minutemen of Concord and Lexington which set the American colonies on fire with unquenchable zeal for political independence, lit up the peaks of the Andes as well, and the echoes of the fusilade at Bunker Hill and Saratoga, Valley Forge and Yorktown reverberated among the mountain peaks, and along the rocky valleys of this far-off south land. The social and political upheavals of France at the close of the last century also had a powerful influence on the Spanish colonies in South America.

5. *Freedom Won.*—On September 18th, 1810, the patriot sons of Chile formed the first governing body and took up the struggle for freedom and national independence. When in 1817 their almost superhuman efforts and heroic sacrifices

were about to prove futile, San Martin of the Argentine, who had already taught the Spanish armies to fear his sword, came over the Maipo pass with a band of brave men, many of them refugees from Chile, and fell upon the Spanish forces at Chacabuco and again at Maipo the following year. He defeated them so overwhelmingly that the struggle was virtually at an end, though Spain did not acknowledge the independence of the Republic until 1846.

The names of O'Higgins, Mackenna and Cochrane, *prominent men* in the annals of the war for independence, bear eloquent testimony to the aid the patriots received from Irish and Scotch leaders.

6. But *the building of the nation*, the framing of its constitution and the organization of its government and administration, the establishing of its laws and the development of its political system, are due to native statesmen who are worthy to rank with the fathers of any republic. Guarantees of personal liberty, security of life and property, inviolability of the home, are fundamental principles secured to the people by the constitution and the laws.

XIV. **Social Life.**—1. *Winter Occupations.*—Far as the country is separated from the centres of intellectual activity, it is only natural that society should find its chief life in the rounds of frivolous enjoyments. In the winter season the opera holds the first place. The municipality, which owns the beautiful theatre, endeavors to secure able troupes for each season and the boxes are sold at auction, often bringing very high prices. Fancy and dress balls are frequent. Among the political leaders banquets are of almost daily occurrence during the sessions of congress. The men are occupied in their professions or in politics, and the ladies devote no small amount of time to social calls and society gossip. Several literary societies, social, political

clubs and professional associations claim a goodly share of the time of the young men, the ladies seldom attending these. Horse races which draw immense crowds of the *élite* are held on Sunday afternoons, in the spring and early summer, the only races being those of the horse and rider at full gallop.

2. *In summer* the courts close, congress is in recess, the president and his cabinet go down to the seaside and transact business there, and the families retire to their country estates, or to the coast towns, giving the city a deserted appearance.

XV. **Literature and Art.**—1. *Periodicals.*—Daily papers, edited in the interests of one or another of the political parties or factions, are numerous. Santiago alone has no less than nine of them. The various associations and institutes have their regular publications and one or two more purely literary periodicals are issued; but these last are usually short-lived, seldom doing anything more than paying the mere cost of publishing, while the editorial work must all be done gratis.

2. Every year a few *volumes* of poetry or fiction make their appearance, but the circulation is exceedingly limited. Works of a more serious character, such as histories or technical treatises, can only be issued by aid of government funds.

3. *Art.*—The government seeks to encourage art by maintaining a gallery, in which are found many of the best works by native artists as well as some rare pictures of the old masters. Several paintings by women artists hold conspicuous places, while some productions in marble are worthy of a place in any collection. Some of the private galleries are really rivals of the National Gallery, large fortunes being invested in them. The public plazas and ave-

nues are adorned with statues and monuments, mostly the work of native talent.

XVI. **Politics.**—1. *Spaniards Lacking in Combination.*—The Spanish race has wonderful fondness for politics. Large numbers of the men seem to find their chief, if not their only employment in working for party. But unfortunately the Spanish race has little faculty for combination. This is shown by the fact that the continent is divided up into ten republics, instead of three or four, as the natural division of the territory would suggest. And in these republics parties are numerous.

2. *The Clerical Party.*—In Chile about the only question that ever enters into the issues of the campaign, is that of the relation of Church and State. The conservative, or clerical party, endeavors to make the state wholly subservient to the interests of the Church. Ever increased appropriations of public funds for the benefit of the priesthood, erection of churches and convents, and support of church schools and institutions, are sought. They hold that the Pope should be supreme in temporal matters and seek to make the hierarchy of the National Church, which represents the Holy See, supreme in national affairs.

3. *The liberal party*, divided into many factions, seeks in varying degrees to limit and curb the grasping, domineering spirit of the clergy. Frequently the parties gather around some able leader and are personal in character rather than the advocates of any very pronounced doctrine of national policy.

4. *Spanish Theory of Government.*—All through Spanish America the prevailing idea of the purpose of government is that it is instituted and exists chiefly for the benefit and welfare of those who govern. The conception of a government of the people, by the people and for the people is

unknown. It seems almost impossible to mold the medieval idea of the state into the form of a republic; yet this has been the operation attempted in Spanish America. To this conception of the office of government is largely due the innumerable revolutions which work such disaster to prosperity and progress.

5. Chile, of all the South American nations, is the one republic which has been singularly *free from political upheavals*. The revolutions of 1851, 1857 and 1891 are the only ones in which armies have been used to overthrow the constituted authority of the nation.

6. *Evils Arising from the Clerical Party.*—No greater calamity can overtake a republic than for the clerical party to obtain control of the government. Education is strangled; policies of public advancement and social improvement are dwarfed; and revenues are diverted from the fostering of institutions and enterprises for the progress of the country and the improvement of the people, to the support of idle and vicious friars and societies of nuns devoted to church work.

XVII. **Religion and Morals.**—1. *Early Character of South American Religion.*—The religion which was introduced into the western South American colonies was that of medieval Spain, which had grown up beside the bloodthirsty and cruel religion of the Moors and absorbed much of its spirit and character,—the religion of the worst inquisition that the world ever saw, of the stake and the fagot, the dungeon and the rack. The trio that planned the conquest of that coast was composed of the miser, the priest and the soldier, who were actuated by a greed for gold, for priestly power and for blood. Hand in hand they went forth to rob, to convert and to conquer. If the poor, defenceless aborigines gave up their treasures and submitted

to baptism, they were only reduced to vassals and slaves; but woe to those who refused to do either—the soldier made short work of them. Treachery, deceit and cruelty wrought their dreadful work and multitudes were "converted." A brother of Ignacio Loyola, founder of the Jesuits, was viceroy over these territories of the crown and exhibited much of the zeal for the Church that the enthusiastic San Ignacio did.

2. *Leading Tenets.*—It could hardly be expected that a religion with such early home training and such methods of propagandism would be characterized by piety, or show any great spirituality. Only accept the two tenets that the end justifies the means and that baptism insures eternal salvation, although purgatorial fires may be necessary first, and there is need of nothing more to destroy spirituality and morality as well. Add to these the belief that the Church should be the supreme temporal power in the world and that all those who oppose the Church are regarded as enemies to be dealt with in the most summary manner.

3. *Romanism's Fruitage.*—After more than three and a half centuries of almost undisputed control of the spiritual interests of the people, Romanism has brought forth the fruitage of her errors, and a fearful harvest it yields.

(1) To the Protestant the idea of religion without morals is inconceivable; but South American *Romanism divorces morals and religion.* It is quite possible to break every command of the Decalogue and yet be a devoted, faithful Romanist. If Romanism, in the fields where she has been allowed to work out the full measure of her influence unchecked and uninfluenced by Protestantism, be tested in any or all those great essential virtues which lie at the very foundation of the holy religion of Jesus, she will be found sadly wanting.

(2) *Other Fruits.*—Take away the Word of God, making the Bible a baleful book, and substituting tradition, and superstition is sure to flourish. Remove heaven so far away that none may ever reach its joys except after ages of purgatorial fires or vast sums paid for masses to shorten the pains, and the greatest source of wealth a Church ever had is ready at hand. Make the Father in Heaven so indifferent to the needs of His creatures here below that He will not listen to their prayers except as presented by some saint, and the consciousness of the divine indwelling in the soul is impossible. Make Jesus a perpetual child, subject and obedient to His mother's will as much as when He lived under the parental roof at Nazareth, and Mariolatry becomes lower than Chinese ancestral worship. Make the saying of Pater Nosters and Ave Marias a substitute for righteousness, and an indulgence for sins past or future, and who needs to think seriously of his moral conduct? Make truth a mere matter of convenience and it will soon be undistinguishable from a lie.

(3) Romanism can only flourish in *the soil of ignorance.* Its silly superstitions are revolting to a mind which can reason. Enlightenment is its seal of death; hence education in any true sense is never fostered by the Papacy. There are countries in South America where not over five out of a hundred of the inhabitants can read and write, and in those in which the percentage of illiteracy is lower, the State, and not the Church, has control of the schools.

(4) Formerly in Chile the registration of births and deaths and celebration of marriages was entirely in the hands of the clergy. The marriage-fees were so high that many of the poor could never get together money enough to pay them. There grew up through the centuries, among the lower classes, a feeling of indifference to the sacredness

of *the marriage tie* and the number of children born out of wedlock was enormously large, as it is still in some of the South and Central American republics. In 1884 *the reform laws* were enacted and a system of free civil registration and marriage and the complete secularization of the cemeteries were established. Since then the percentage of illegitimate births has gradually declined; but in the latest statistics published by the government, the average for the country is given as thirty-three per cent., and the highest in any department a little over sixty-six per cent. This is a fearful showing for the morals of a country; yet it is probably the best in all Catholic America, Mexico alone excepted.

4. The *hierarchy of the State Church* consists of an archbishop, three bishops and a capitular vicar. Nearly every order of nuns and friars is represented in the numerous convents and monasteries. The wealth of these religious communities is enormous. Besides the properties used for religious purposes, many of the most valuable business blocks and residences belong to the orders and some of the great estates are also in their possession. The state makes appropriations from the public funds for the support of the parish clergy, and of church schools and for the erection of churches.

XVIII. **Missionary Work.**—1. *The Two Leading Societies.*—The missionary societies of the American Presbyterian Church (North), and of the Methodist Episcopal Church (North), are the only societies doing organized mission work among the natives.

(1) *The Presbyterians* have central stations at Tocopilla, Copiapó, Valparaiso, Santiago, Talca, Chillan and Concepcion, with a number of outlying stations, and a large boarding-school at Santiago and day-schools at several other points.

(2) *The Methodists* have central mission stations at Arica, Iquique, Antofagasta, Coquimbo, Serena, Valparaiso, Santiago, San Fernando, Concepcion, Los Anjeles, Angol, Victoria, Temuco and Nueva Imperial, with numerous outlying points where services are held regularly. They have a large boarding-school for both boys and girls at Iquique, important colleges for young ladies at Santiago and Concepcion, and a large boarding-school for boys at the latter place, besides a school for both boys and girls at Temuco. In addition, they have a number of day-schools in connection with their churches.

(3) Both missions publish religious periodicals and numerous tracts, and a large amount of other *religious literature*. The Methodists have an extensive printing plant at the capital. The Presbyterian mission employs about fifteen American *missionaries* and as many native helpers; and the Methodist mission has over forty American missionaries and some twenty-five native helpers.

(4) The Methodist mission, which was begun in 1878, has been conducted on the plan of self-support from the beginning, the missionaries getting their entire support on the field, and it is one of the most prosperous missions on the continent. Both the Presbyterian and Methodist missions have had a large measure of success. Full protection is given by the laws to non-Catholic religious work, and a considerable part of the people are desirous of a purer religion.

2. *Other Societies.*—A few missionaries sent out by the *Christian and Missionary Alliance* are still at work, but independently. A *Swiss society* has had missionaries among the colonies who also did work among the native people. The *South American Missionary Society* of the Church of England has sent out a number of chaplains to

the British colonies at the most important points on the coast, as has a *German society* to the larger German colonies. The local *Valparaiso Bible Society*, aided by the British and Foreign Bible Society, and the American Bible Society, is doing much to circulate the Scriptures in Spanish. Much Protestant religious literature is also going into circulation year by year.

3. Through the influence of the Protestant missionaries and Protestant residents *temperance work* has been started in many places, and a number of Chilean gentlemen of influence and position, who have no special interest in religion, have become identified with the movement and are doing much to counteract the evils of intemperance.

4. *Work for the Araucanians.*—(1) The *descendants of* the *aboriginal Indian races*, to the number of about fifty thousand, still occupy a considerable part of the southern part of Chile, reaching from the Cautin river to Lake Llanquihue. They dwell in huts thatched with long grass and keep up their ancient customs and dress. There is little game they can obtain. They cultivate wheat and potatoes, and many of them have large herds of cattle and sheep. The Catholic missionaries have had little success in converting them.

(2) The only *Protestant mission work* that has been done *among them* has been that of the missionaries of the South American Missionary Society. Two stations, at Cholchol and Quepe, are now occupied by its missionaries. They have schools, medical work and preaching services. One of their missionaries has recently translated the book of John into the Araucanian. This will be the first part of the Bible to be published in that language.

Canada's part in this enterprise should be noted, as the Canadian Church Missionary Association has furnished the

society some of their best workers, notably Mr. Sadleir. The striking feature of the Quepe station, where he is located, is the industrial school. Though opened in 1898, it already has outgrown its accommodations, thus proving that Indians desire to learn farming, carpentering, etc. Mr. Sadleir's translational work is, however, even more important from the strictly missionary point of view. Experiments already made prove that work for the aborigines is most needful and rewarding.

THE LAND OF THE INCAS

VII

THE LAND OF THE INCAS

By Rev. Thomas B. Wood, LL. D.

Lima, Peru

For Thirty-one years a Missionary in South America.

I. **A Bit of Inca History.***—1. *Its Extent.*—Before Columbus discovered the New World there flourished in South America a great empire,—embracing what is to-day Ecuador, Peru, Bolivia, Chile and part of Colombia and Argentina,—the Empire of the Incas. Peru was the centre, the chief city being Cuzco, which is said to have had a population of over two hundred thousand inhabitants when the sixteenth century dawned.

2. The empire had *two capitals*, Cuzco and Quito, which though hundreds of miles apart, were connected by wonderful roads running through the high mountain region and only equalled by the famous Roman highways.

3. The *court of the Incas* rivaled that of Rome, Jerusalem, or any of the old Oriental countries, in riches and show, the palaces being decorated with a great profusion of gold, silver, fine cloth and precious stones.

4. The *early history of the empire* is shrouded in mystery; but there is little doubt that at the beginning of the eleventh century the country was inhabited by various tribes, scat-

* This first section has been furnished by Miss Elsie Wood, for nine years a missionary in Lima, Peru.

tered over the territory, having different customs, religions and government and speaking different languages.

The Inca and Aymara were *the two tribes* which eventually combined to form the great nation which spread the rule of the Inca sovereigns over a territory extending for nearly fifty degrees along the western coast, and across the high table-lands, the rich valleys, and plains reaching eastward from the Andes. These two peoples resemble each other in essential points. Both Inca and Aymara Indians are admirable pedestrians and are possessed of extraordinary endurance. The bulk of the population to-day in Ecuador, Peru and Bolivia, is composed of the aboriginal Indians,—the natives who, when America was discovered, had been there from time immemorial.

The chief tribe was the Inca race of conquerors, whose chiefs, while they taught the people peaceful occupations and arts and strove to subjugate the tribes around them by offering them bribes and presents, yet were above everything a warlike race of conquerors.

5. *Inca Religion.*—They believed in a Supreme Being, the Creator of the Universe, whom they worshiped under the names of Pachacamac and Huiracocha; they had some ideas concerning the creation and the universal flood, and believed in the future life, in the final resurrection and in an evil spirit, man's enemy, called Supay. They worshiped the sun, the moon, the earth, the sea, the mountains, animals, plants and stones. The rainbow was the device upon the Imperial standard. Pachacamac—the creator of the world—was worshiped on the coast, and Huiracocha—the beginning of all good—in the mountains. To these gods they dedicated magnificent temples, ruins of which may be seen to-day in many places. One of the largest of these ruins is the temple of Pachacamac near Lima.

The Sun was the chief divinity, the light of the world, soul of the empire and father of the first ruler, Manco-Capac. Each town and family had special gods or penates, made of gold, silver or stone. Manco-Capac built an image of the sun, representing a human face engraved upon an enormous plate of gold, surrounded with precious stones. His successors considered it their duty to erect temples of the sun in all the conquered provinces.

6. *The First Inca and His Successors.*—According to the fables, Manco-Capac was the first Inca, said to have been sent with his wife from the sun with a bar of gold with which he was to strike the earth, and then build his capital upon the spot where the bar should sink into its bosom. The city which he built was the present Cuzco, believed to have been founded in the eleventh century. Each Inca is supposed to have enlarged the capital and extended the dominion. Lloque Yupanqui caused beautiful temples and palaces to be erected. Maita-Capac built a hanging bridge over the Apurimac. Pachacutec built numerous aqueducts. Tupac Yupanqui erected a stupendous fortress in Cuzco. The rulers were considered as gods. When Huaina Capac died, more than a thousand people were sacrificed to serve him in the other life. His heart was deposited in Quito, and his body embalmed and carried to Cuzco, where it was buried in the Temple of the Sun.

7. *Inca Civilization.*—The history of the empire was kept on knotted strings of different colors and lengths, called Quipos. They cultivated many of the arts and had some knowledge of astronomy. They understood mining and the working of metals, excelled as masons, weavers, dyers, potters, and were good farmers. Knives and agricultural implements in bronze, lances or javelins and war clubs in metal, and pottery of many forms and shapes have been found

in the old mounds and graves. All the conquered tribes were compelled to learn the language of the ruler, the Quechua.

8. *Three centuries of oppression* have made the Inca Indian a sadder and less enterprising being and have deteriorated his character; but with the light of the gospel, what will hinder him from rising far above his former place? "It is not possible now to obtain an approximate estimate of the population of the empire before the Spanish conquest. We are told by contemporary writers that it was very dense, and their statement is confirmed by the fact that in many now uninhabited parts there are remains of cultivation in terraces rising up the sides of the mountains—sometimes thirty and forty." As it does not rain on the coast, these terraces along the western slopes of the Andes were all watered by irrigation. "Dams were constructed at different elevations in the streams for drawing off the water, with channels to carry it along the higher slopes of the valleys. Vast reservoirs were built for the storage of water. One of these, in the valley of the Nepeña, is 1,300 yards long by 900 broad, and is formed by a massive dam of stone, eighty feet thick at the base, which is carried across a gorge between two rocky hills. It was supplied by two canals, and brought from a distance of fourteen miles up the valley."

It is to descendants of such heroes that Protestant missions will one day minister. At present, however, the work is mainly directed toward their Spanish conquerors. And what is the character of that work?

II. **The Peculiar Difficulties.**—The darkest part of the American hemisphere is found in the republics of Bolivia, Peru and Ecuador,—the old empire of the Incas. Its distinguishing features are the following, which are more fully developed in the general treatment of Chapter X.:

1. Roman Catholic *priestcraft* is there more dominant than in any other part of America.

2. The *swordcraft* characteristic of South America has there made worse havoc than in any other part of the continent.

3. The *demoralization*, inseparable from these evils, is there more profound and more hopeless than anywhere else.

4. *Incaism.*—Underlying this demoralization is found another, peculiar to that territory, derived from the religion of the Incas. More than half of the population is of pure aboriginal blood and retains the superstitions of the aboriginal sun-worship, after three and a half centuries of Roman Catholic domination.

5. *Pre-Incan Idolatry.*—Underlying all is a still older paganism, which the Incas tried to suppress in all the tribes they conquered, and succeeded but partially. Romanism has been still less successful. This ancient idolatry is still found among the savages of the wildernesses. The change from sun-worship to saint-worship was a facile relapse to idolatry for the masses of the Inca Empire. Under the change, parts of the population relapsed into savagery.

Thus three strata of perverted ethics are found to-day throughout the Inca lands, namely, those of Jesuitism, Incaism, and pre-Incan idolatry.

6. *Depopulation.*—Under the Incas the country was densely inhabited. The Spaniards introduced a system of tyranny that resulted in gradual extermination. The republics have improved on the viceroyalty in that regard, but have suffered far worse from waste of blood and treasure by wars; so that the territory has scarcely begun to recover from the awful losses of the past. Thousands of square miles, once under tillage and teeming with inhabitants, are now desert, or wilderness. Multitudes of ruined towns are

scattered through highlands and lowlands. A peculiar sort of demoralization has grown out of the discouragement bred into the people for ages by this state of things.

7. *Scant Immigration.*—The European immigration to all parts of South America is at a minimum in those three republics, owing to the moral drawbacks, not to physical conditions or position.

8. *Legal Restrictions.*—The constitutions and laws have put more restrictions on religious liberty in those countries than anywhere else in all America. The Inquisition was not finally abolished till 1821. As late as 1836 the penalty was death for holding any worship other than the Roman Catholic in Bolivia and Peru. As late as 1896 the constitution of Ecuador excluded all other worship. To this day in the three republics Protestants are subject to exceptional legal privations.

9. *Schoolcraft.*—The oldest university in all America is that of Lima, Peru, a queen mother among the family of universities existing in those countries. It was making bachelors and doctors up to the European standards of their times, before the first colonists landed in Virginia or Massachusetts. It stood in one corner of the Plaza of the Inquisition, so called from the presence of the headquarters of the "Holy Office" for all South America. The educational power centered there for centuries has been far reaching and baneful. The republicans of Peru have taken the Inquisition office for their Senate chamber and the chief university building for their House of Deputies, trying in vain to change the name Plaza of the Inquisition, and equally in vain to modernize the medieval scholasticism that helps perpetuate the tendencies of the Inquisition in the educational, judicial, administrative, social and domestic systems of those countries. This drawback characterizes the

Inca lands to a degree not found elsewhere in all that continent.

10. *Scant Evangelization.*—While gospel work was starting and developing in other parts of South America, the agencies backing it regarded those three republics as a moral wilderness, impenetrable and untenable. To this day the work of evangelizing the masses has been taken up by only one of the great Protestant denominations,—the Methodist Episcopal Church,—and it has but one Presiding Elder for the three republics, and possesses no real estate. The Anglicans and the Lutherans have work among foreigners in English and German, but do nothing for the natives. Other workers, representing smaller denominations or no denomination, are making a start in the language of the people, but are without real estate or vigorous backing. Thus the most neglected part of "The Neglected Continent" is the Land of the Incas.

III. **Successful Beginnings.**—Any results whatever, in such a field, would be a matter of rejoicing. A good start on winning lines should be hailed with hallelujahs. The following statements partially indicate what has been accomplished.

1. *The Impenetrable Regions have All been Penetrated.*—A colporteur in Argentina, named *José Mongiardino*, after good success in the northern provinces of that republic, could not rest when they told him that he must not cross the frontier into Bolivia. At last he did cross it with a small quantity of books, penetrating as far as the then capital, Sucre, where the stock was sold out quickly, and he started back to Argentina for more. But a high ecclesiastical functionary, the *vicario foraneo* of Cotagaita—one of the cities that he canvassed—had declared that Mongiardino would not get out of Bolivia alive. And so it proved. In a

lonely place on the road he was beset by two emissaries of the priesthood and murdered. The body was taken back to Cotagaita for burial by the civil authorities. The ecclesiastical authorities refused it admission to the cemetery. It was buried outside the wall, between the graves of a murderer and a suicide.

Thus the Andine highlands remained impenetrable. But they had now been baptized in the blood of a martyr. Heroes were not lacking to follow in his footsteps, though the difficulties seemed insurmountable. One reached the frontier and was providentially turned back. Two others reached Sucre by a rapid rush, and there turned back.

At last, however, a band of three from the east coast pushed a steady canvass clear through Bolivia and on through Peru, returning to Montevideo by sea to report that the Land of the Incas was penetrable. They were assured at every stage of their progress that they would lose their lives, if they proceeded any further. These warnings came from persons who sympathized with them, from civil authorities who lamented inability to protect them and from a priest who told them that if they did not turn back it would happen to them as to Mongiardino. They visited Mongiardino's grave, uncovered their heads and consecrated their lives anew to the service in which he fell. One of these was Andrew M. Milne, the veteran agent of the American Bible Society, who deserves to be called the Livingstone of South America. Another was Francisco Penzotti, a humble Italian carpenter, converted in Montevideo and developed into a colporteur, a preacher, an apostle and a hero.

That expedition took place in 1883. The next year another was made with still larger success on the same ground by Penzotti and a colporteur. In 1885–6 Milne and

Penzotti circumnavigated the continent with Bibles, giving much attention to Peru, though rejected from Ecuador. In the later eighties, Bibles were repeatedly sold in Ecuador, though in small quantities, and religious services were held and books sold in the early nineties. Finally the great opening in that republic came with change of the constitution in 1896–7,—and the Land of the Incas was everywhere penetrable.

2. *The Untenable Strategic Points have been Occupied and Held.*—(1) *Peru.*—The most important centre of influence in all the Andine countries is the city of *Lima*, for centuries the seat of Spanish dominion over all those regions. Close to it is its seaport, *Callao*, practically a part of it. These cities were entered by Protestantism many years ago, by the organization of a union church among the English-speaking residents there. A chapel and schoolhouse were erected, and are there to this day; though they have long been without a pastor or regular church services. A similar organization, started subsequently in Lima, has a rector of the Church of England; but it avowedly holds to total abstinence from evangelizing the masses as essential to its existence under the influences dominant in Peru. Thus has that important centre been untenable for direct evangelization, even with a considerable force of resident Protestants on the ground. Various other attempts to gain a foothold there have been made in more recent years by able, heroic and faithful men and women; but one after another all have failed. *Other points* were tried and likewise failed, and as late as 1888 there was not a single aggressive evangelical worker in all Peru, Bolivia and Ecuador.

But those failures developed the true *lines of success*, and now the city of Lima is the headquarters for a gospel work which has successful lines extending over all the Land of the

Incas, and has sent its pioneers northward over the whole of Central America to the Mexican frontiers. First a native congregation was started in Callao. It lived through tremendous hostility, suffering mob violence and the imprisonment of its pastor, Penzotti, lasting over eight months. Later another was gathered in Lima under assurances from both friends and foes that it could not be maintained,—that blood would flow as a consequence of attempting it. But it has been thriving for eight years with no bloodshed. These belong to the Methodist Episcopal Church, which has the beginnings of similar congregations at many places throughout those lands.

The *school work* of the Methodists in Callao and Lima deserves a chapter by itself to set forth the struggles over its legal status, the importance it has attained, the excellent work done and the outlook for such effort in those lands. It is under the able leadership of Miss Elsie Wood and Rev. M. J. Pusey and wife, and is a splendid success, despite hostility from priesthood and schoolcraft combined to crush it. If it had adequate buildings, it would acquire incalculable power. Educational work, in a field where preaching is under legal restrictions, becomes important in a way that is out of all comparison with other fields. Missions everywhere require education, but in the Land of the Incas education is destined to open the way for the gospel as nowhere else. No other form of effort approaches it in effectiveness for stopping the mouths of enemies, breaking down prejudices, gaining popular sympathy and tightening grip on the public mind. The Bible work opens more doors, but the school work opens more hearts than anything else in that field.

A strategic centre of importance is *Cuzco* in southern Peru, the old Inca capital. In 1895 two young men from

the East London Mission Institute, J. L. Jarrett and F. J. Peters, went there. They were promptly banished from the city. This was so illegal that it gave them ground for claiming indemnity as British subjects. Their legation took up the case and a moderate indemnity in cash was paid to them by the national government. Peters took his share and went to North America and England to encourage friends. Jarrett married a wife, who just then arrived from England to join him, and returned to Cuzco, where he commenced a very encouraging work. But the priesthood managed to make the ground untenable and he withdrew. In 1898, however, he returned with Mr. and Mrs. Peters and Mr. and Mrs. Newell. They are all there yet with large plans for the future, and thus the ancient headquarters of Incaism proves tenable for the gospel. The East London Institute workers also have a good beginning of native work in *Trujillo*, on the coast of Peru.

In Lima there is a native of Chile, Sr. Escubar, who represents the *Seventh Day, Second Advent Baptists* of Battle Creek, Michigan, and circulates considerable quantities of their literature.

There is also in Lima an *independent worker* from England, Mr. C. H. Bright, who represents no regular agency. He is a Second Advent immersionist, but holds to the Sunday. He derives support from private sources, has two young men from England as helpers and works in Spanish in Lima and Huacho.

The *American Bible Society* stands far above all other agencies in the importance and scope of work done for evangelizing the Land of the Incas. Its operations are expanding more and more of late and give greater and greater encouragement.

Last but not least must be mentioned the *Woman's For-*

eign Missionary Society of the Methodist Episcopal Church, whose coöperation in Callao and Lima has been signally blessed of God. Women's work for women includes also the activities of the wives of the men above referred to. The wife of the Methodist Presiding Elder often has to carry the full responsibilities of a superintendent at headquarters while he is on his long journeys.

The Methodist work and the Bible work have their headquarters on the *Plaza of the Inquisition*, Lima, exactly in front of the old Inquisition building. Thus, then, the Land of the Incas has been proven tenable.

(2) *Ecuador.*—The republic of Ecuador in 1896–7 made a new constitution establishing religious liberty, and thus sprung at once from the most backward to the most advanced position among the three Incas countries. The laws are not yet fully harmonized with this change, but they are coming to it with every session of congress. This wonderful opening was promptly entered by the Methodists with native preachers and colporteurs, and also by workers from North America sent out by the Gospel Union of Kansas City, Mo., and by the Christian and Missionary Alliance of New York City. Most encouraging work has been done in both coasts and highlands. In 1899 the government engaged the Methodist Presiding Elder to organize a system of national normal schools, with foreign Protestants as the chief teachers. This remarkable new departure is just going into effect.

(3) In *Bolivia* the new capital, La Paz, was occupied for some time by Methodist colporteurs, and is now occupied by Canadian Baptist workers, who also have made a good start in the important city of Oruro.

3. *The Work Produces Converts Regenerated in Heart and Life.*—Much might be said on this vital point. Suffice

it to state that various bishops of the Methodist Episcopal Church, with world-wide observation of missions, have expressed special satisfaction with the type of spirituality which they have found in that field.

4. *It Produces Workers for its Unlimited Expansion.*—Nearly all the pioneering in Bolivia, Peru and Ecuador has been done by men converted in South America. The preaching was carried on in Callao, during Penzotti's long imprisonment, by one of his Peruvian converts, José Q. Illescas. All kinds of church work are now carried on by such men. The school work has developed a strong staff of local teachers.

5. *The Work is Tending toward Sweeping Revivals.*—The beginnings of such a revival were felt in Callao in 1897, during a visit of Dr. Harry Grattan Guinness to reorganize the work of the men from his institute in that field. He assembled them all in Callao, where the Methodist forces, led by Rev. J. M. Spangler, joined with him, and the whole English-speaking community was convulsed by a revival movement, the like of which had never been known in those parts of the world.

It was limited to English, but *the Spanish-speaking masses* showed signs of the impressibility that promises in the future tremendous movements of that kind among them. The far-flung pioneering is preparing for such movements on a vast scale. And when those movements come, the Inca lands will give them a singular scope and power, due to exceptional degrees of homogeneity and kinship among the peoples of those three republics, uniting them more closely than any other three nations on the continent, while each one of the three furnishes peculiar strategic advantages for reacting on the other two.

6. *Legal Difficulties are Disappearing.*—Penzotti's long

imprisonment, resulting in his release uncondemned by decision of the supreme court of Peru, gave a vantage ground of supreme importance in Peru, and of telling effect in Bolivia and Ecuador also. The death of a child of a missionary, at whose interment the missionary himself had to officiate, gave him the occasion to use the natural right of solemnizing the burial of his dead according to his own conscience, under circumstances which placed that right beyond question in Peru. The agitation was carried into the adjacent republics and resulted lately in a law secularizing all the cemeteries in Ecuador. This will help secure the same measure in Peru and Bolivia. The marriage of the daughter of a missionary gave occasion for him to insist upon the legal recognition of that marriage, till he secured it after four and a half years of fighting for it, in which were secured acts of congress establishing civil marriage in Peru. The same measure is now pending in the parliaments of both Ecuador and Bolivia. Constitutional reform with religious liberty has been secured in Ecuador, which fact has a powerful influence in Peru and Bolivia, where the same change is now agitated. This shows immense progress since 1890, when Penzotti was in prison, and a motion made in the Peruvian congress looking toward religious liberty was promptly rejected, causing the mover to be burned in effigy. Now one of the political parties in Peru has declared for disestablishment of the official church and full religious liberty. Thus at last the day draws nigh when freedom to worship God will be realized throughout the Land of the Incas.

7. *The whole outlook is glorious*, in the light of results attained in other parts of both Americas. When the legal drawbacks are further removed and the moral drawbacks are somewhat counteracted, immigration will pour into those

countries through the river traffic on the east and the ocean traffic on the west. The territory is nearly as large as all India, and can hold a population as dense as India with the advantage of a better climate. It is more Europeanized now than that empire, and welcomes Europeans and them only. That territory was once the home of a civilization that amazed Europe. It was then the culmination of humanity in the torrid zone, with smaller areas analogous to it in Mexico and India. It has fallen from its high position by one cause,—Romanism. When that cause is counteracted by the gospel, the Land of the Incas will rise again, and display a new culmination of human welfare, lofty, grand and glorious.

IV. **An Appeal to Women.**—The Land of the Incas is peculiarly interesting for intelligent Christian women.

1. *Its history* is a thrilling romance. It begins with a civilization whose origin is lost in mystery, whose records were kept on knotted strings and whose remains are to-day a marvel to the traveler. It progresses with the story of European discovery and conquest, the heroism of Iberian knights-errant, their triumph over the men and their surrender to the women of the Incan blood royal—the generous sons and lovely daughters that sprung from the two races—to pursue the ideals of two civilizations, but to pursue them in vain. It ends with a doleful record of civil wars, financial ruin and moral decline, as found in the republics of Bolivia, Peru and Ecuador.

2. While the Spanish cavaliers were conquering the men, Spanish priests were *subjugating the women* of the empire of the Incas. And when the conquerors surrendered their chivalrous hearts and swords to the native women, they surrendered their all to the priests who dominated those women, and who thenceforth through them dominated the men, the

swords, the estates, the viceroyalties and the republics. From that day to this, priestcraft has blasted every good thing and made impossible adequate reform in those lands.

3. *Protestantism was never near* to protest against it. The fires of the Inquisition blazed in Lima as in Madrid, with the Reformation on the other side of the globe, and made terriffic the idea of opposing it. To this day the laws of Peru and Bolivia exclude all public worship except the Roman Catholic, and the influence of priests and monks and nuns is more dominant there than anywhere else. Ecuador has changed its laws recently to admit freedom of worship, but still more recently has had an old-fashioned *auto da fé* in its capital, Quito, burning Bibles in the chief plaza. A woman was formally burned to death by priests in Peru only a few years ago, and two others were subsequently threatened with the same fate,—all for disobedience to ecclesiastical authority.

4. But worse than exclusive laws, or inquisition fires, is a mysterious spell that binds the women to *the confessional.* The men are largely free from this. Indeed, if it were not for the influence of the women over the men they could not be held to the confessional at all. Most men feel by instinct that a man, like themselves, cannot forgive sins; but the women do not seem to feel that. Here is a mystery of woman's nature. Thoughtful men all over South America have been for two centuries seeking a way to break the power of monasticism and the confessional; but the women still continue bowing down to it, and training their children to bow also. "Father, forgive them, they know not what they do," for they have no gospel.

5. That unnatural spell of the priests over woman, together with the natural power of woman over childhood and manhood, renders the *condition of those countries hopeless.*

The Mohammedan harem or the Hindu zenana is not more hopeless or more blasting than the South American confession box, in those parts of the continent where Protestantism has not yet modified its power. To break that spell where its power is less modified to-day than in any other part of the world,—to emancipate enslaved womanhood in the Land of the Incas, God is calling the womanhood of happier lands to move to the rescue.

6. *Women surpass men as workers* in that field. A singular feature of the situation is that public preaching is under ban of law, while teaching enjoys larger liberty, and female teachers especially exercise extraordinary influence. In the same city, Callao, where preachers have suffered from mobs and imprisonment while founding an evangelical church, Miss Elsie Wood has founded a system of evangelical schools, with welcome from the general public and approval from the authorities. In Lima, where the Methodist Presiding Elder has been stopped by the authorities in the midst of a sermon and marched off to prison, she has been for years a conspicuous teacher of high caste native young ladies, with special applause from the provincial inspector of schools.

7. No other mission field seems likely to have its evangelization so largely in the hands of women as the Land of the Incas, where woman's work for women occupies *the strongest attainable vantage ground*,—the vantage ground best adapted for breaking the power of priestcraft over the present and the coming generations,—for turning those nations from darkness to light, and from the power of Satan unto God.

COLOMBIA

VIII

COLOMBIA

By Mrs. T. S. Pond
Formerly a Missionary in Barranquilla, Colombia.

I. **The Aborigines.**—1. *The Aruhacas and Catholic Effort.*—Between Colombia and Venezuela, extending northward from the general coast line, is the Peninsula of Goajira (Gwahira) inhabited by Indians called Aruhacas (Ar-wah-kuz), who, to judge from their dialect and their customs, are related to the tribes of Mexico. Their first chieftains, still renowned in song and story, Kaimara and Túsares, were once vassals of the Grand Montezuma. It is now many years since this people saw their land entered by Roman Catholic missionaries. Little has been accomplished by them. They have not given the Indians the word of God; they have taught them to worship images of the Virgin and saints, which, in their minds, is only another form of idolatry. Very few Roman Catholic missionaries have penetrated into the interior. The work among the Indians has been committed to the care of the Capuchin Fathers in Barranquilla, who have installed themselves in Riohacha. They do little for the Indians but make them slaves and fanatics. This is the statement of Rev. Gabriel A. Tável, now ex-priest, who visited these Indians in 1898 as a Roman Catholic missionary. He found them kind and hospitable, although their temperament is warlike.

2. *How to Reach Them.*—In his opinion they can be readily reached by schools and especially through song, as

music has a fascination for these people. Since the people are to-day in many respects more or less civilized and desirous of exchanging with foreigners the natural products of the interior, it would seem to be a good time to send out evangelists who would carry to these benighted tribes the light of the gospel. The Indian is naturally distrustful. It therefore needs much tact and prudence to attract him; but after an acquaintance of days and months and when he begins to see that only his own real good is sought, he makes a faithful friend to the missionary and a true companion who will do anything to show his gratitude.

3. The *customs of these Indians*, though not entirely those of savages, are yet not greatly removed from barbarism. One of these is the abandoning of children soon after birth. They are placed in huts made for the purpose and concealed in the mountains, where the children grow up wholly separated from father and mother until the age of fourteen years. Certain persons of the tribe are selected to look after the bodily wants of the children, who are simply supplied with food, consisting principally of bananas. Men and women in the villages occupy separate huts, and there is no family life whatever. Boys begin to hunt and farm for themselves when fourteen years old. Girls at an earlier age are brought to the chief of the tribe when an old woman instructs them in the few things that an Indian housekeeper must know. Sickness, they believe, is caused by evil spirits, and every effort is made to charm them away. If there is no improvement and no hope of recovery, the patient is often strangled. The burial customs are peculiar, as the bodies are buried in a sitting posture, and into the grave all their valuables and ornaments are cast. No Protestant work has as yet been done among these heathen Indians.

II. **The Pioneers and the Founding of Protestant**

Work.—The early settlers of Colombia were Roman Catholics from Spain. The Roman Catholic religion is established by law, though other religions are tolerated, "if not contrary to Christian morals or the law." The first Protestant missionary to the republic of Colombia—then called New Granada—was the Rev. Horace B. Pratt sent in 1856 by the Presbyterian Church (North) to Bogotá, the capital. Two years later he was followed by Rev. Samuel M. Sharpe and wife. In that year the first Protestant services in Spanish were held, and these called out bitter opposition on the part of the priests. The missionaries were protected by the civil authorities, but the terrible threats of excommunication prevented many from attending the services. A Sunday-school, night-school and Bible class were opened in that year. In 1860 Mr. Pratt returned to the United States and Mr. Sharpe died. In 1861 the first Church was organized with six members.

For twenty years there were frequent changes in the mission force. There were never more than two families on the ground at once, often only one, and when in 1880 Mr. and Mrs. Caldwell and Mrs. Margaret Ramsey arrived, they found Miss Kate McFarren, who had opened a girls' school in 1869, there alone. The small force of missionaries had prevented the work from making great progress until this time, when new interest seemed to be awakened, and the work has gone steadily forward in spite of the unsettled state of the country and frequent revolutions.

III. **Recent Efforts.**—1. *Presbyterians in Bogotá.*—In 1886 Mr. Caldwell was able to make his first evangelistic tour, reaching over fifty cities and towns. In 1889 Mr. and Mrs. Caldwell, returning from a visit to the United States, brought with them two young missionaries of great promise, Professor Findlay who was to have charge of a boys' school

in Bogotá and Miss Addie C. Ramsey, to join her sister Mrs. Candor in Barranquilla. Much was hoped and expected from the coming of these new missionaries, but they had been exposed to yellow fever on the journey and four days after her arrival in Barranquilla Miss Ramsey died. Professor Findlay had already started up the river when he, too, fell a victim to the same disease and was buried at the Port of Sogamoso.

Bogotá is a city in the clouds, nearly 9,000 feet above sea-level; the population is somewhat above 100,000. This station is now well manned. In 1897 the reported Church membership was 112, and at each communion season additions are received, in 1898 seventeen being added to the Church, while upwards of 300 attend the services. There is manifest bigotry and also much ignorance and indifference in Bogotá. Thus people go to mass on Sunday mornings and attend bull fights in the afternoon, while the priests threaten all who have anything to do with Protestants; yet in spite of all opposition the work grows.

2. *Southern Presbyterians.—Barranquilla*, at the mouth of the Magdalena river, is one of the most important cities of Colombia. There is less bigotry than in Bogotá, this city of some 40,000 inhabitants having only three Roman Catholic churches, but there is also much greater license, immorality and superstition. It was first permanently occupied as a mission station of the Presbyterian Board (North) in 1888 by Mr. and Mrs. Candor who had had six years' experience in Bogotá. Some twenty years before that, however, the station had been occupied for a short time by three Southern Presbyterian missionaries. While these missionaries did not remain long, they prepared the way for later efforts.

Here mention must be made of a layman, *Mr. Adam*

Erwin, who laid foundations in Barranquilla by giving Christian education, teaching the Bible, and being himself a living epistle. He went to Barranquilla with Mr. Pratt as a teacher for his children. When the Southern Presbyterians withdrew he remained. He used to say, "God opened the way for me to come, but He has never opened it for me to go away." He stayed alone unsupported by any Board, dwarfed and bent and crippled in body, yet with a fine, intelligent face, a brave spirit and a heart full of love for souls. He gathered young people about him and taught them in his home. Rev. Mr. Norwood of the A. B. S. says: "In canvassing Barranquilla, in every corner I found pupils of Mr. Erwin with Bibles—out among the villages in almost every town I found the same—God's Word scattered far and wide by a man who could not cross his doorstone." When Mr. Erwin died in 1897, over seventy years of age, crowds of both rich and poor and of all sects and colors attended the funeral. Several hundreds followed the good old man to his last resting-place where appropriate services were held. One of the priests of the city said: "Mr. Erwin was truly a good man; the only wrong thing about him was his religion."

3. *Northern Presbyterian Work.*—Mr. Erwin left his little home, purchased with his own earnings, to the Presbyterian Mission. It is used, as he would wish—for a school for poor children,—and is taught by one who was herself brought to Jesus through his teaching and prayers. Mr. and Mrs. Candor, therefore, found the field ready for them, and in Mr. Erwin a true helper. A church was organized, without the usual long waiting time necessary in a new field, a Sunday-school was established, and a day-school opened. In 1891 Rev. Theodore S. Pond joined the Barranquilla station, followed by Mrs. Pond a year later. A boys' board-

ing-school was maintained by them for two years with most encouraging results. A home was found for three of these boys in the States, where they have continued their education. In 1898 it was again opened with boarding department. It was self-supporting from the first and the pupils numbered over one hundred. The breaking out of the Revolution compelled the closing of this school and reduced the number of girls in the girls' school from seventy to forty. The free school for poor children remained open. All forms of missionary work are crippled by the war. When peace is again established, there is every reason to expect greater success than ever in Barranquilla. The congregation is constantly growing in numbers and interest, and new members are being added to the church.

4. *Medellin*, the second city in size in Colombia,—population about 40,000,—was first occupied in 1889 by Mr. and Mrs. Touzeau, who carried on the work alone until 1899 when they were joined by Miss Riley. Touring, distributing Scriptures and tracts, publishing a small paper, preaching and school work have all been carried on, and a church has been organized. The school numbers 120 pupils, and concerning it the Mission writes: "We give only simple instruction in common branches, but teach the children to think for themselves. Religious instruction is made prominent." At one time rich ladies and gentlemen were appointed by the priest to go to the homes of the children who attended the Protestant school and offer them books, food, clothing and tuition free, if they would sign a paper promising to take their children out of the Protestant school and send them to a Roman Catholic school. Many of the people are so poor, that some accepted the offer, though none of the best pupils were lost. Although Medellin is a very fanatical city, the labors of these devoted mis-

sionaries have already done much to break down prejudice; and when after a visit to the United States they returned to their field, they were enthusiastically welcomed even by some of the Roman Catholics.

5. *Bible Work in Bucaramanga.*—Rev. Joseph Norwood of the American Bible Society, who has done much for gospel work in Venezuela and throughout Colombia, is now making his headquarters in Bucaramanga. There he has a printing press, and is also engaged in selling and distributing Bibles, portions of Scripture and religious works.

6. While the *Methodist Episcopal Church North* has no organized local work in Colombia, the West coast towns have been repeatedly canvassed by its colporteurs, acting under the direction of their missionaries at Lima, Peru.

IV. **Most Effective forms of Effort.**—1. *School work* in Roman Catholic countries is most important, not only because of the Protestant principles that may be instilled into the minds of the young, but because of the influence of the children in their homes. Many parents have first heard the Word of Life from their children's lips. "A little child shall lead them" has been true in many instances. Parents appreciate the benefits of education, though they may care nothing for religion. The teachers are missionaries and the aim of all their teaching is to win souls to Christ. The Bible is a daily text-book; psalms and chapters are committed to memory; hymns are learned and sung; and daily the children bow their heads in prayer to God in the name of Jesus. It is therefore a cause for rejoicing that the Bogotá boys' school, the boarding-school for girls and young women, and the free school for poor children were progressing most satisfactorily up to the time of the breaking out of the Revolution in 1899. It is in the *boarding-schools* that best results are obtained; for there the

pupils are taken entirely away from home influences and are constantly under the care of their teachers.

2. Very much is accomplished by *evangelistic touring.* Bibles and portions of Scripture and evangelical literature are sold and distributed; tracts and leaflets are given away; public services are held; classes for Bible study are organized and much private conversation on religious subjects with the people is possible. A magic lantern, Bible pictures, a baby organ, and singing are great attractions and draw the people. Sometimes the touring missionary remains several weeks in one place, thus creating a more permanent impression.

The following is one instance of *seed sown on a missionary tour* which brought forth fruit after many years. In 1877 an intelligent lawyer, living some three hundred miles north of Bogotá, met and talked with Rev. H. B. Pratt. Much impressed by the truth as it was presented to him, he obtained and read a Bible; but it was not until twenty years after meeting Mr. Pratt that he had an opportunity of attending Protestant worship, or hearing more of their doctrines. Then he made application to the Bogotá church and was received to its membership, having given satisfactory evidence of conversion, and of a true understanding of Bible truths. God's Word shall not return unto Him void.

V. **Some Colombian Converts.**—Brief sketches of a few of those whose lives have been transformed by the gospel will show the kind of Christians produced by missionary effort and what may be done for the people.

1. Many years ago an intelligent man, *Heraclio Osoona,* came under the influence of Protestant missionaries in Bogotá. He with his wife united with the church, and later he was made an elder. Their children were from

time to time presented for baptism and as these grew older they also united with the church. Sixteen years ago the family removed to Venezuela and Dr. Osoona is now an elder in the Presbyterian Church of Carácas, while his daughters have charge of the Protestant school in connection with the Presbyterian Mission.

2. *Juan Cortez*, one of the oldest Protestants in Barranquilla, was converted under Mr. Pratt's influence. For many years he stood almost alone, yet he remained firm in the faith. When a church was finally organized there, Mr. Cortez was made an elder and continues to be a faithful helper, an earnest, consistent Christian, who brings up his children in the right way and constantly witnesses for Christ.

3. *Rev. Manuel Ferrando*, formerly Father Superior of a monastery in Spain, later Roman Catholic missionary to South America, but now an earnest Protestant missionary in Puerto Rico, will ever remember Barranquilla as the scene of his final conflict with Rome. From the missionary there he received counsel and advice which encouraged him to break forever from the bondage of Romanism. Four years later Rev. Gabriel A. Tável, a French Catholic missionary who, like Mr. Ferrando, had long been searching the Scriptures, and who was influenced by his example, left Barranquilla for Carácas where he took off his priest's robes, was baptized and united with the church. He is now an assistant in the Presbyterian mission there.

4. An instance of the influence of a daughter's life upon a mother is that of *Esteer Garcia* who for some years now has been a teacher in the school for poor children in Barranquilla. Her consistent life and patience under much persecution and provocation was the means used by the Spirit to convert, not only her mother but her grandmother, a

woman over sixty years of age. Both these women had been bad characters of ungovernable tempers, and for a long time they made Esteer's life bitter by their treatment of her. When they were converted their very tempers were transformed. In 1896 they were received into the church, after baptism and confession of faith, and became a help in the gospel work. The grandmother, now partly paralyzed and nearly blind, is waiting the Master's call. Death is not the terror to her that it once was; for she knows that she has not to pass through the horrors of purgatory, but that her sins, though many, have all been blotted out in the blood of Jesus.

5. *General Statement.*—Not all Colombian Protestants are all that they should be, nor do all of those who seem to have been converted remain firm in the faith; but considering their early surroundings and teachings and the influences still brought to bear upon them, they compare well with converts in any mission field. Of a young man who united with the church in Barranquilla in 1898 his employer said: "I have never seen a more remarkable change. His influence over the other young men in the establishment is wonderful. He is instant in season and out of season."

VI. **Principal Results Accomplished by Missions in Colombia.**—These are the breaking down of prejudice and opposition, the general enlightenment of the people, and their gradual emancipation from the superstition and bondage of Romanism. As yet there has not been much effected toward raising up a native, self-supporting ministry, though there are some efficient lay helpers, trained by the mission. Christian education is appreciated and demanded. The best results have been in the schools and of late years many of the converts have been drawn from them. The

people are learning to give toward the support of the gospel and for the poor of the congregations, and these contributions are not small when one considers the financial condition of most of the Protestants. Missionary workers in Colombia have laid a good foundation, but there is yet much to be done. Those who have watched the progress during the past ten years are convinced that there is great hope for the future.

VENEZUELA

IX

VENEZUELA

By Mrs. T. S. Pond,
Carácas, Venezuela.
For ten years a missionary in South America.

I. **Area and Population.**—Venezuela has been called "the door to South America." It has an *area* of 593,943 square miles, nearly all fertile land, rich in natural products and in mines. It has a *population* of less than two and a half millions, including some 326,000 Indians. Forty times as many people might be sustained were there a good and stable government, and if the natural resources of the country were properly developed. This, however, would require foreign enterprise, talent and capital.

II. **Discovery and Subsequent History.**—1. The east coast of Venezuela was *discovered* in 1498 by Columbus. The following year, Ojeda and Vespucci on entering Lake Maracaibo found an Indian village built on piles to obviate the evils of inundation. They called this Venezuela, or "little Venice," the name afterward given to the whole country.

2. *History.* — The first Spanish settlement was in Cumaná in 1520. In 1813 Venezuela revolting from Spain, formed with New Granada and Ecuador the Republic of Colombia which was declared independent in 1819. In 1831 the States separated and since that time Venezuela has been an independent republic, but has been in an almost continual state of civil war. One revolution fol-

lowed another, and between the years 1861 and 1871 over 60,000 persons were killed in the civil wars. Then followed a short period of peace and prosperity under Guzman Blanco. Within the past two years there have been three separate revolutions, but on July 24, 1900, peace was declared. The country has been impoverished by this constant fighting, and poverty and distress are universal, especially in those country districts which have been the seat of war.

III. **Cosmopolitan Character of Population.**—1. *The Aborigines.*—The Indians are quite different from the Indians of North America, more nearly resembling the Chinese in appearance, being short and stout and of a light brown color. The members of one tribe, however, are tall and have European features, with straight, black hair which the men wear uncut. These Indians are docile, but superficial. They have little enterprise and are easily led by superior minds.

2. The *descendants* of the original settlers of the country, the *Spaniards*.

3. Full-blooded *negroes* from the West Indies.

4. *Foreigners* from North America, Great Britain, Germany, France, Switzerland, Scandinavia, Italy, some Chinese and many Syrians.

5. The *so-called Venezuelans* are a mixture of all nationalities, and seem to inherit the worst characteristics of each nation. Their vices rather than their virtues are perpetuated. Every shade of color is seen, and every language is heard, although Spanish is the universal language of the country. While there are many interesting and attractive Venezuelans they are as a rule avaricious, indolent, thriftless and improvident, childish and irresponsible, fond of show and gaiety, and thinking more of appearance than of com-

fort. They spend when they have work without thought for the future, and are very often dishonest and untruthful. It is difficult for the energetic and thrifty North American or European to understand characters so different from their own.

IV. **Venezuelan Homes.**—1. *Carácas.*—From La Guaira, the port of the capital, a wonderful railway, built by an English company, climbs the mountains, winding in and out over their spurs. The views of sea and plain and mountain from this road are beautiful beyond description. In some places the train winds about so that one can look across a chasm from the engine into the windows of the last car. Up into the clouds and mist one goes some 5,000 feet above sea-level; then down, until at a height of 3,000 feet Carácas is reached. This city is built on the bed of a submerged lake and is surrounded by mountains, the highest being 9,000 feet. It has about 80,000 inhabitants, and is evenly laid out in squares, though it is by no means level, some of the streets being very steep. By moonlight or from a distance it is a beautiful city; but near at hand one sees that the public buildings,—which, as well as the houses, are built of stuccoed adobe,—are shabby in appearance, while the pavements and streets are broken and neglected. The Cathedral stands on a corner of the principal plaza, which has a fine statue of Bolivar in its centre. The Roman Catholic churches are many. There is a Pantheon with monuments for the heroes of the revolutions; a fine, large theatre or opera house; a university, capitol and other public buildings. In the distance one sees the gardens and coffee plantations that lie about Carácas at the foot of the mountains, and the four rivers that cross the city, looking like streaks of silver amid the deep green of fields of cane and corn.

2. *Residences*, both in city and country, are very gay in appearance, being painted or washed yellow, red, blue, green,—sometimes a combination of colors,—and having red tile roofs. There is no attempt at architectural effects; the houses are similar in appearance, being usually one story in height for greater safety in time of earthquakes. The windows have iron bars and wooden shutters, and very few have glass. From the outside it is often difficult to judge whether the home is one of wealth or poverty. The rooms are built around an open court, which is often a marvel of beauty with its mosaic floor, frescoed walls, playing fountains, and tropical luxuriance of plants, flowers and foliage. There are residences in Carácas that, despite differences in elegance and richness of furnishing, are equal to many in New York or London. Poor country people have houses made of reeds and mud, with thatched roofs. In the city they seldom occupy a whole house, but rent rooms, a family and sometimes two families, living in one small room, the high price of rents making this necessary.

3. *Interiors.*—Large rooms are divided by screens, or low partitions covered with canvas and paper; so that there is little privacy. The canvas cot beds are often folded and put out of the way during the daytime, while boxes serve for seats and tables. The floors are of soft red brick or sometimes only the hardened earth. Dirt is everywhere and over everything. Cooking is done over charcoal pots or braziers. The food of the poor consists of black beans, lard, cornmeal, coffee and bananas. The climate of Carácas is a perpetual spring, never very hot and never too cool for comfort; hence the fruits and vegetables of every climate are to be found there.

4. *Surroundings.*—Saloons and rumshops which are very numerous, have over them such signs as, "The Fountain of

Gladness," "Hope in God," "The Grace of God," etc. On street corners are shrines, crosses and images. The infant Jesus is seen in a glass case in front of churches and in other places; and before it rest offerings of flowers, while a contribution box is usually near at hand. There are always many kneeling worshippers before the shrine of San Antonio, in full view of the street. Over the front doors of houses are pictures of the Virgin or of saints. Every house, however humble, has its shrine, holy water receptacles, images, and cheap pictures of the Virgin, of Christ on the Cross and of various saints. The images, carried like dolls, are taken to the churches to be blessed by the priests.

5. A northern traveller visiting Venezuela said, "God has done everything for this country but give it good inhabitants." With all that nature has done and with all its civilization, there is yet much to sadden and depress the Christian. Missionary work is as much needed as in truly heathen lands. Yet there are many lovely people who seem to lack only *the one thing needful.* For nearly 400 years Roman Catholics have practically possessed the land; but they have done little to elevate, educate and instruct the people,—scarcely anything for the heathen Indians.

V. **Beginnings of Protestant Efforts.**—1. The *first Protestant work* in Venezuela, as in many parts of South America, was done by the American Bible Society's agents. In 1876 the Rev. J. de Palma was sent there to survey the ground and he arranged to have Bibles kept on sale permanently. In 1886 Mr. Milne and Mr. Penzotti visited Venezuela, canvassing thirteen cities and towns, and disposing of 2,660 volumes of the Scriptures. In 1888 Rev. W. M. Patterson was appointed agent, but he died of yellow fever the following year. Rev. J. Norwood then came to Carácas and made it his headquarters for some years.

A *Methodist Episcopal Church*, (South), was organized, but was not of long continuance. Many volumes of Scripture have been circulated throughout Venezuela, although not all have been allowed to remain in the hands of the purchasers, owing to the efforts of the priests who have gathered up and destroyed them.

2. *Emilio Silva Bryant.*—No account of the beginnings of Protestant work in Venezuela would be complete that did not speak of the part this young man shared in it. A poor orphan boy in Spain, when thirteen years old Emilio was adopted by an Englishman, Mr. Bryant, who was connected with a railroad in that country. When not more than ten years old Emilio gave his heart to the Lord, converted through reading a Bible history given him by a Scotch lady. He joined a little company of evangelical Christians and no threats or suffering or loss could shake his faith. In 1884, Mr. Bryant came to Carácas, bringing Emilio, then eighteen years of age. As a Protestant and a Christian he stood alone in that great city; for his adopted mother, a sincere Christian, had not yet arrived from England. He was surrounded by sin and worldliness; the Spanish people whom he met were Roman Catholics or indifferent to religion; there was nothing to call his attention to God and salvation, and there was every temptation to live as those about him. What could that young man, feeble in body, without means, with little time at his disposal—for his days were given to manual labor—do for Christ? He took a firm stand for the right; he let his light shine; he sought opportunities to tell others of his Savior, and God made him an instrument in His hands for the salvation of souls. He gathered a little company together, and with closed doors read and prayed and sang with them. When his mother came, she joined him in this work. Friends in

England and the United States supplied them with evangelical literature, which was scattered throughout the city. There was no ordained minister to baptize and receive to the communion those who accepted the truth, but there were conversions. Some still living in Carácas are witnesses to the success of this one young layman, who had no authority to back him, no commission but the Lord's command, no education save in the Bible, but whose heart was filled with love to Christ and love for souls. Others have joined Emilio in the heavenly mansion; for he spent only a few years in Carácas. Consumption claimed him as a victim, and he went to England, dying there in 1890. Surely he should be honored as one of the founders of Protestantism in Venezuela.

VI. **Present Operations.**—1. *Presbyterian Work.*—*Rev. Manuel Ferrando*, after leaving the Romish Church, went from Colombia to the United States, where he united with the Presbyterian Church. After two years he came to Carácas as an Evangelical missionary under the care of Rev. D. M. Stearns' Bible classes, and was associated with Rev. T. S. Pond, who had been transferred from the Presbyterian Mission of Colombia and arrived in Carácas, February, 1897. Mr. Ferrando remained in Venezuela until the fall of 1898 when he began mission work in Puerto Rico, but during his short residence in Carácas he helped to establish the Presbyterian work. His eloquent preaching attracted many to the services, and his able pen was employed in editing a religious and a literary review, both of which contained articles calculated to enlighten the people in regard to Protestantism, and to expose the evils of the Romish system.

In March, 1897, preaching services were begun by Rev. T. S. Pond and Rev. M. Ferrando in their private house;

in October, a separate hall for the purpose was secured; and in February, 1900, three years after the occupancy of Carácas by the Presbyterian Board, a church of seventeen members was organized, to which seven have since been added. A Sunday-school, society of Christian Endeavor and weekly meetings are maintained, as well as house to house visiting, distribution of tracts and periodicals. A Protestant day-school for girls and small boys is also conducted by the Misses Osoona in connection with the mission. Mr. and Mrs. Pond are assisted by Rev. G. A. Tável, once a Roman Catholic missionary, but who now teaches truth where once he taught error. Mr. Pond and Mr. Tável have night classes for young men and boys, teaching them English, French, bookkeeping, etc., the object being to attract and benefit them. Not a few are thus drawn into the meetings, and opportunity is often afforded for religious instruction to these students.

2. *Christian and Missionary Alliance.*—In February, 1897, Rev. and Mrs. G. A. Bailley arrived in *Carácas*, and a few months later opened a hall for evangelistic services. Two young ladies of the Alliance, Miss E. M. White and Miss B. Lanman, had done much to prepare the way by their visiting, distribution of tracts, cottage meetings and general missionary work among the people. Miss White and Miss Lanman returned to the United States in the fall of 1897 after some two years of service, and in 1900, barely three years after Mr. Bailley's arrival in Carácas, his impaired health obliged him to go with his family to the States on furlough. The work of the Alliance is kept up by a native helper under the supervision of two devoted missionary ladies, Miss A. C. Wood and Miss A. L. Stone. They teach in Sunday-school, visit in the homes of the people, and hold meetings in the Lepers' Home, where they are eagerly

welcomed. Their helper has preached occasionally in the city barracks, getting permission so to do from the officers in charge; he also distributes Christian literature among the soldiers.

A branch work is carried on in *La Guaira*, where there have been a number of conversions. One Roman Catholic family greatly desired to possess a Bible, and one was given them. The priest, hearing of it, visited them and demanded that it be delivered to him. Very reluctantly it was placed in his hands; he took it out in front of the house, applied a match to the leaves and held it till all were partly consumed, when the charred leaves were scattered to the winds. This is not the only instance of priests burning the Word of God in Venezuela.

3. *Work of the Brethren.*—Rev. John Mitchell, an Irishman, came from the Barbados to Venezuela in 1895. He has worked in Valencia and other places, and has preached in the halls of the Presbyterian Mission and of the Alliance. In March, 1900, he opened a hall in a part of Carácas, where little work had been done, so that it is practically a new centre. Mr. Mitchell has made several evangelistic tours through the interior of the Republic. He has usually found the people kind and friendly and ready to receive his books and tracts and to enter into conversation on religious subjects. In speaking of a visit to Maracaibo, he says: "I gave away 1,000 tracts, some Testaments and portions of Scripture. The inspector called me to know what I was giving. I told him I would gladly give him samples, which I did. He said it 'was all right if they were not against religion.' I told him they might be against the religion of the Church of Rome. He said, 'Well, if they are not against God, it is all right.'"

Mr. Mitchell was surprised at not finding the people in

the Cordilleras more robust and healthy. The numerous cases of goitre among the poorer class, and especially the women, were grievous. In Merida fully thirty per cent. of the latter suffered from it. Idiocy is also very prevalent, several cases to be seen in every village. "Poor dwarfed creatures, they move one to compassion." Of a tour in 1898, Mr. Mitchell says: "I was away nearly three months, during which I travelled over 600 miles and distributed thirty-two Bibles, thirty-six Testaments, 540 Gospels, some Psalms and Proverbs, 400 small books, and over 5,000 tracts. . . . Once a few stones were thrown at me, but it was only what rude boys would do to any stranger. A young fellow called out after me, 'I renounce you, Satan,' but as that is not my name, I did not look back."

In *Valencia* the brethren have conducted operations since the fall of 1897. It is a very fanatical place, and as yet few have opened their homes to the missionaries. Rev. E. A. Thomas, lately returning to England on account of his own and his wife's health, says of Valencia: "We are obliged to leave here after two and a-half years of sowing and little reaping. Most of the time we have had Don Enrique Inurrigarro and his devoted wife with us [Spanish missionaries now in Puerto Rico]. Five have confessed Christ—one is asleep, the other four have been baptized and received to fellowship. We have distributed many Bibles, Testaments and portions of Scripture, sold some at a low price and given away thousands of tracts in all parts of the city, besides in some of the villages and places near here." The work in this city is now carried on by Rev. J. R. Brown, a Scotchman, who has a hall for preaching services. He has begun his work with an energy which has aroused considerable persecution and therefore interest. The outlook is now more hopeful than it was.

4. *South American Evangelical Mission.*—Going from Carácas to Valencia, a distance of 100 miles, over a German railroad, which is a marvel of engineering, one crosses 218 bridges and passes through eighty-one tunnels, going up to the very mountain-tops and then down to the hot and dusty plain. A stop is made at *La Victoria*, one of the twenty-five stations on the road. Here is a mission station of the South American Evangelical Mission, Toronto, Mr. David E. Firstrom and Mr. and Mrs. F. S. Wemiger being the workers now there. The missionaries have been gaining the confidence of the people, attracting them by music, distribution of tracts, etc. It is only within a few months that public services have been maintained. During the recent revolution there was much fighting in the neighborhood of La Victoria, and the missionaries had a very interesting work among the soldiers. In *Ciudad Bolivar* is another station of this mission. Four or five missionaries are on this field.

5. *Independent Work.*—In El Valle, a village not far from Carácas, resides Miss Grace B. Tarbox, an independent missionary worker, who visits and teaches the people. Although physically a great sufferer, she has been instrumental in the conversion of some of those about her.

6. *Character of Protestant Work, especially in Carácas.*—The work is almost entirely among the lower classes, the respectable poor people. Services are usually unmolested, unless it may be by children or drunken men. A policeman will always attend and keep order at the door if requested to do so. The congregations, as far as the little companies of Protestants are concerned, are orderly, quiet and attentive; but there are always many coming and going and standing about the open doors and windows. It is impossible to estimate the number of those who thus hear

the Word of Life. Some stand wholly outside at first, then the head is put in the door, and at last they venture inside, but are ready to run if spoken to or invited to be seated. Some become interested, return again and again, and finally take their places with the congregation; but the outside crowd is always a changing one. At the close of every service, eager hands are stretched out for papers and tracts and thousands are thus given away. Homes are open to the workers, and many who will not or cannot attend services will yet welcome the missionaries and listen to the message they bring. The work is therefore largely evangelistic in character.

VII. **Elements in the Future Contest Between Protestantism and Romanism.**—1. *Day of Small Things.*—It will be seen by comparing missionary work in Venezuela with that of other lands that it is still in its infancy. It was long before evangelical Christians awoke to its needs and their responsibility to give to its people the pure gospel which had been withheld from them by the Romish Church. A young man in the University of Carácas confessed that he never had read the New Testament and never would read it, because he knew it was against the Church of Rome.

2. *Needs.*—As yet there are no medical missionaries, no hospitals under Protestant care, no dispensaries, no mission press, and only a beginning in school work. Very little itinerating has been done, although the simple peons might the most easily be reached by the gospel message. The evangelical forces on this field are too weak to emanate from the powerful churches of the North, too weak to rouse aught but the contempt of the twin foes, Romanism and Indifferentism. For some time to come foreign teachers and missionaries, equipped with every appliance which God

and nature and reason have put into their hands, should be sent to break down the inveterate prejudices against Protestantism. The press, the school, the hospital, the orphanage, with all their real and imposing and palpable benefits should be multiplied on this field, just as they are employed in the slums of cities of the North and of Europe.

3. One of the greatest *hindrances* to successful missionary work in Venezuela is the *immorality of the people.* More than one-half of the children are illegitimate. Protestant marriage is not legal, and marriage in general is made so expensive and so difficult that in some cases it seems almost impossible. Many men and women, convinced of the truth, yet kept from confessing it because they are living in sin, will not or cannot change their way of life.

Another hindrance is the *poverty* of most of the people. The struggle for existence seems to take all their thought, and it is hard for one who is hungry to give heed to his soul's need. Industrial work would be most useful. Missionaries should give some temporal assistance, and yet with the greatest wisdom and discretion, so that they may not pauperize the people. They will thus help them to help themselves, and their teachings will be more readily acceptable.

A third hindrance is the *foreigners,*—Protestants from Protestant lands who bring no religion with them to Venezuela. Even church members sometimes conform to the customs of the country. These people might be a power for good, were they willing bravely to show their colors; but—the aristocracy are Roman Catholics and to join themselves to the humble Protestant congregations would perhaps affect their business prospects. Some come desiring freedom from all restraint. A young German said to a mis-

sionary: "Oh, yes, at home I go to church, but here money making is my only thought." What opportunities of witnessing for Christ these people are losing! Surely God will call them to account!

4. *The hope for Venezuela's future* is an open Bible, a living, risen Christ, where now they have only the image of the child Jesus, or a dead Christ hanging on the cross. The only remedy for the political disturbances in the Republic, and for the revolutions which paralyze all commercial interests and bring such misery to the homes of the people, is the gospel in the hearts and lives of Venezuela's leaders and people.

VIII. **Points Common to the Republics of Colombia and Venezuela**—1. *Summary Statements.*—Colombia and Venezuela have much in common. The climate, the character of the people, the language and religion are very similar in both countries, and freedom of worship is sanctioned in both republics. In both there is a great number of lepers, greater in proportion to the population than in any land, not excepting India. Colombia alone is said to have 28,000 lepers. There is also a large number of maimed and diseased beggars. Saturday is beggars' day and the streets of cities are filled with the lame, the palsied, the paralytic and the blind. Ophthalmia is also common and there are many dwarfs and hunchbacks. Other points of resemblance are the immorality of the people, the marriage laws, the political conditions, and the frequent revolutions.

2. *Importance and Methods of their Conversion.*—The conversion of these two republics near to North America is of the utmost importance to it—of greater importance, perhaps, than that of countries at a distance. Business men—young men—are going to them, and there is constant communication between the sister continents. If the people

of North America do not help to uplift these republics and give them the pure gospel of Jesus Christ, they will themselves be drawn down and contaminated by their influence. A Roman Catholic lady said to a missionary: "I cannot think that you Protestants are in earnest, that you really believe what you profess to. If you did, surely you would build churches in these South American cities and open schools. [The Roman Catholics understand that the secret of success is in getting hold of the children.] Where one missionary is sent, hundreds would come." If these lands are to be conquered for Christ, there must be an awakening in North America. Men and women must be sent,—not by twos and threes, but in such numbers as to make a profound impression upon the people.

3. *Kind of Candidates Needed; Qualifications.*—They must be the best that the Protestant churches can offer. It is sometimes thought that any one who has the love of God in his heart and is willing to go "will do" for a missionary. Not so; Colombia and Venezuela call for cultivated, intelligent men and women, such as would grace the very best society and win respect in the highest circles of foreign residents. Where people from all nations are gathered, an acquaintance with other languages besides English and Spanish is most useful. German in particular is needed, while a missionary in these countries has many opportunities for using Italian and Arabic. A knowledge of music is important, at least ability to sing. Spanish speaking people are all fond of music and singing, so that it proves a help and attracts the people. Domestic science, particularly a practical knowledge of cooking, is of great importance. In short, no experience in dealing with men, or in Christian work, no knowledge of the most practical kind, no bit of wisdom will come amiss in these fields. Practical, adaptable

people with tact are needed; persons with good health and strong courage, with an intimate knowledge of the Bible, and a ready use of Scripture. Above all, they must be consecrated, filled with a desire for the salvation of souls, with a love that can stoop to the very lowest and not shrink from contact with the most repulsive forms of bodily suffering and heinous sin;—men and women who live very near the Master and who show forth His love in their daily lives. Christian lives, more than sermons and teaching, will influence these people. Those who are expecting to be missionaries to these republics would do well to make a special study of Romanism, so as to know what they will have to combat. The system cannot be judged by what one sees of it in Protestant lands where Roman Catholics are surrounded by Protestant influences. It is very different where Romanism has control of Government as well as Church, and where it is seen in its purity and in its home. Candidates should also remember that while there is freedom of worship, missionaries will be annoyed in many ways and must expect persecution for the gospel's sake. They will have not only Romanism and Indifference to confront, but Atheism, Spiritualism and Theosophy as well.

4. *Home Life of the Missionaries.*—It is scarcely possible to overestimate the influence of the home life of the missionaries in these countries where there are comparatively few real homes. Among the lower classes many houses are occupied by women and children only. The Christian home is like a light in a dark place, and the lives of its inmates are an example to all who enter it. Lessons are taught through home life that can be taught in no other way, and the missionary home is ever open to the people. There they come with their trials and troubles sure of patient listeners and loving sympathy and help. They see the differ-

ence between the missionary homes and their own, and learn that that difference is caused by the open Bible and faithfulness to Christ. The missionary wife and mother, although sometimes unable to do her part of the outside work, has yet a sphere of usefulness in the home, and the children—even the babies—do their part. The young daughter of a missionary in Barranquilla made such a place for herself in the hearts of the people, that when the news came to them that God had called her from her happy, busy life in a northern boarding-school, many wept. One old woman said: "Ah the dear child, she was good to me! She never passed my door without a kind word; she had a noble heart." Many spoke of the way in which her sweet life had influenced them, and others told of her asking them to read the Bible and pray daily, and to promise now to do so.

5. *A Macedonian Cry.*—The missionary with wife and children, the young woman, the young man free from home cares and better able to itinerate,—each and all are needed. Each has a special field of work, each can be used of the Lord in turning the people of these lands from slavery, darkness and superstition to liberty, light and life. Let the churches of the United States, Canada and Great Britain send their very best candidates to Colombia and Venezuela, and let them not forget that money is needed to carry on mission enterprises, and that Venezuela is one of the most expensive places in the world to live in, while parts of Colombia are almost as expensive. Let them not be satisfied with sending men and women and money, but let them hold up the hands of the missionaries by their prayers and love and sympathy, thus sharing the work with them and feeling that it is their own. Let them send missionaries who will devote themselves especially to work among the neglected aborigines of the republics, the 150,000 Indians

in Colombia and 326,000 in Venezuela. Let them remember that the women of these lands can best be reached by Christian women. House-to-house visiting, taking the Word of God to those who will not seek it, nursing the sick, comforting the sorrowing, teaching in the schools where many influences may be exerted, holding women's meetings,—all these and other forms of work can be carried on by women, married or single. The women of these republics appeal to their sisters in more favored lands. Shall that appeal be unheeded? "Freely ye have received, freely give."

SOUTH AMERICA AS A MISSION FIELD

X

SOUTH AMERICA AS A MISSION FIELD

By Rev. Thomas B. Wood, LL. D.
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I. **South America's Physical Development.**—South America surpasses all other continents in the following respects:

1. *Proportion of Surface Available for Dense Population.*—It has no great tracts under perpetual snow, like North America, Europe and Asia; nor any great deserts, like those of Africa, Asia and Australia. Some day, therefore, its average density of population must be greater than that of any other grand division of the globe.

2. *Extent of Surface, now Sparsely Populated, Available for Immigration.*—South America has about seven million square miles. At least six million are suitable for immigrants,—double the available territory of the United States. It has in all about half as many inhabitants as the United States. Thus it is one-fourth as densely populated as this country,—about what this country was two generations ago. No other tract of good land exists that is so large and so unoccupied as South America.

3. *Accessibility to Immigration.—Its coasts* are all compassed by steam navigation, already well developed and second only to that of Europe and the United States in their most densely populated districts.

The interior is nearly all accessible through *rivers*, the greatest on earth, with navigation established for thousands of miles—the beginning of the greatest river-traffic possible anywhere.

Its *railway systems*, connecting the water ways with every part of the territory, are well under way. The pampas are being covered by a network like that of the United States. The Andes have been crossed at three points,—the highest railway passes in the world,—one of them having an elevation of 15,665 feet. Many lines will cross the Andes in the near future, opening up vast and rich territories situated near the sea, but shut off from it hitherto by mountain walls. That barrier vanquished by modern railway progress, South America stands as the most accessible of all continents. The Isthmian canal and the intercontinental railway will augment this preëminence.

4. *Welcome Accorded to European Home-seekers.*—The time was when the United States could boast of this above all other countries, and being nearer than South America to the sources of European emigration it absorbed the streams as fast as they could come, and almost monopolized them. Now, however, its population has become so dense as to offer resistance to the incoming tide. That resistance tends to offset the difference in distance, and to throw the balance of advantages in favor of South America.

There, ten young republics are absorbing the emigration as fast as it can arrive, and are vying with each other to attract it. The United States never offered such inducements to foreign settlers as those countries are now offering. No other part of the world is bidding so high as South America for Europe's surplus millions.

5. *Kinship with the United States in Physical Conditions and Resources.*—The two Americas are *twin continents.*

The Andes and the Rockies are parts of one grand chain of highlands. The Alleghanies and the Brazilian ranges are detached portions of one system. The intervening table-lands in the two continents correspond exactly.

South America has the advantage of a *climate* that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate zone character that is wholesome and inviting for Europeans.

Their mineral and agricultural *resources*,—all their facilities for developing human welfare,—are practically identical.

6. *Hence the Following Results.*—(1) The streams of *emigration* from Europe are *now turning* from North America *to South America.* The first drift in that direction dates from about fifty years ago, a generation after the liberation of those countries from European rule. A steady flow dates from about thirty years ago, and for the last twenty years it has been a swelling inundation reaching every part of the continent in greater or less degree.

(2) *That continent, in the near future, will be the home of teeming millions* from the densest parts of Europe, who will assimilate one with another and with the elements already there, and will develop a new and mighty people, precisely as has happened in the United States. This process is already advancing in the southeastern countries, where the immigration is most voluminous, in a way that demonstrates the certainty of bringing the whole continent under its sweep.

(3) *This movement will progress more rapidly there than it has elsewhere, and on a scale unknown in history.* The European influx into the United States never reached two per cent. of the population, in any year, and never averaged

even one per cent. through any decade. It has averaged two per cent. per annum for the last twenty-five years in the southeastern countries of South America. Steam and electricity have shortened distances. Europe is more populous than ever. South America is nearly twice as large as Europe, and invites the immigrants not only to its eastern shores, but everywhere. The twentieth century will witness there a movement of migrant humanity of which the nineteenth century movement to North America will prove to have been but the beginning.

(4) *It will stand in history as the youngest, the vastest and the densest of all the transplantings of European humanity to virgin soil.* After the two Americas and Australia are developed, there will be no territory left to repeat the operation. European elements may engraft themselves on other stocks in many lands, but to develop them from their own roots on new ground over a vast area will never be possible again, unless another continent should arise out of the sea. [What of Africa?]

To evangelize this new development of the highest types of mankind is the work of missions in South America.

II. **South America's Moral Development.**—South America excels every other grand division of the globe in the following particulars:

1. *Moral Homogeneity in All Its Parts.*—It has two dominant languages, but they are so closely related that they seem merely dialects of one. It has ten nations; but their frontiers are crossed by currents of thought and feeling, and by movements of immigration as freely as by the rivers and the winds. The uprising for independence swept the entire length of the continent in the space of a few weeks. Important movements in any part agitate the whole. Everywhere the Latin civilization and culture are dominant, as are the Roman

Catholic religion and North American republican government and free institutions. No other territory so vast has such uniformity of moral conditions.

2. *Feeling of Close Kinship among All Its Nations.*—They all have the same historic traditions, the same political and social aspirations, the same peculiar tendencies, and, withal, a consciousness that they form a family of nations whose interests are common and whose destiny is one. No other portion of the world presents this peculiarity on so vast a scale.

And this has come to pass, not as in the United States, where a single dominant sovereignty has molded many new states on the model of a few old ones, all in gradual succession, but rather despite segregation, disunion and conflict, among many sovereignties springing into existence all over the continent at about the same time, with no bond to unite them. It is the result of a mysterious providential tendency, innate in those peoples, binding them together for good.

3. *An All-prevailing Aspiration to Imitate the United States.*—Those ten nations have copied our constitutions, our laws, our political methods; they have introduced our school systems, and imported teachers from here to work them; they have made a study of our whole "mode of existence," as they call it, on purpose to seek to reproduce it among themselves. This is without parallel elsewhere; and when we take into account the barriers of language, religion and race prejudice that separate them from us, their inclination to imitate the United States—profound and all-prevailing as it is—stands unmatched in history.

Alas, that unlike the United States, they have neither the gospel, nor the moral power that goes with it. As a result of this, their efforts to imitate our "mode of existence"

have thus far failed,—everywhere and always failed,—with not a single success in any nation or province to stand as a happy exception. But despite the discouragement of such universal failure to reach our moral results, their mysterious aspiration to do so continues undiminished. It seems like a divine inspiration working in the minds of those peoples, preparing them to receive from us the one thing needful, and then through it to enter into our inheritance of moral blessings.

4. *Freedom from Old World Domination.*—In North America Canada is under European sovereignty; so, too, is Australia. But South America is almost wholly free. Only the Guianas,—three small colonies,—and the Falkland Islands remain subject to foreign powers. Nowhere else has the New World aspiration for independence so widely prevailed. South America is the freest of all the grand divisions of the globe.

Unfortunately her freedom is vitiated by the lack of moral power among the masses of the people; so that they find adequate self-government impracticable, and their independence often seems to be a curse rather than a blessing. But despite this, the love of freedom is all-pervading, exactly as in the United States.

5. *Hence:* (1) *South America is the largest field in the world for sweeping moral movements in the near future.* Examples of such movements in the past are the uprising for independence, the predominance of republicanism, the abolition of slavery, the spread of free schools, the growth of the power of the press, and the extension of Masonry, Odd Fellowship, and the like. In the future will come religious revivals, sweeping the whole continent and changing the moral character of the people.

The multiplicity of free sovereignties facilitates the start-

ing of a new movement which may find the ground untenable at some points, but easy to hold at others. The homogeneity of the mass facilitates extending a movement when once started on good vantage ground. The kinship of the several peoples aids a well advanced movement to become universal. The vastness of the field uniting these conditions makes it stand without a parallel.

(2) *It is, perhaps, the grandest field for expanding the moral developments peculiar to the United States.* The founding of the United States was followed by an outburst of republicanism in Europe, but in only one country, France. It was followed in South America by the founding of ten republics, thirty times larger than France. North American influences everywhere else meet resistance in tendencies from which South America is free. And in its freedom South America is eager to accept those influences as conducive to its highest aspirations. Alas, for the great moral drawbacks that interfere as yet, and will continue to interfere till overcome by the moral power that accompanies the gospel!

(3) *It must one day stand as the largest half of God's New World of human welfare.* All the world is now watching with interest the development of this country and people, in ways and degrees impossible for the Old World and peculiar to the New. They will one day admire yet more this same development grown vastly wider and more glorious by its extension over all America.

To make this result possible and hasten its consummation is the work of missions in South America.

III. **South America's Moral Drawbacks.**—South America suffers, beyond all other lands, from the following drawbacks to moral improvement:

1. *Priestcraft.*—This was forced upon it at the point of

the sword and maintained by the fires of the Inquisition, with no Protestantism to protest against it nearer than the other side of the world. In recent years a woman was burned alive by a priest in the republic of Peru, and two others have since been threatened with the same fate by another priest. Only a few years ago a missionary, Rev. Justus H. Nelson, completed a term of imprisonment in Brazil for writing against sacerdotal abuses. On the west coast the gospel workers have suffered many arrests, one of which kept Rev. Francisco Penzotti in prison over eight months, while a false accusation against him was dragged through all grades of tribunals, including the national supreme court. The present consul-general of Ecuador in New York, Señor Felicísimo Lopez, was formerly a member of the senate of his country, and was expelled from that body by a resolution based on the ground that he had been excommunicated by a bishop. Prelates and priests, monks and nuns exert an influence that is all-pervading. The ethics of Jesuitism dominate and vitiate every sphere of human activity in South America. Abominations of every sort are sanctified in the name of Christ.

The *priesthood* as a class is like the old Jewish priesthood in holding the Truth of God "in unrighteousness," and in making the Divine Word "of none effect" by human traditions. It deserves all the curses that Christ heaped upon the priestcraft of His time, with new chapters still more scathing for the new abominations of the confession box, pretended infallibility, enforced celibacy, the prohibition of the Word of God, and the ancient abomination of image-worship, from all of which the scribes and Pharisees were free. Were it not for this drawback, reformatory movements in church and state and all society would be swift and sweeping, regenerating the South American peoples. With

this drawback, such movements are impossible, save as they are forced in from without.

[1] Lest the above statements may appear bigoted, the words of an *Encyclical Letter of Pope Leo* to the clergy of Chile, issued in 1897, are adduced: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. . . . It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lazar house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. . . . As a rule they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained."

2. *Swordcraft.*—Armed *revolutions* are inseparable from the politics of those republics. All ten of them have been torn with civil war in the last ten years,—some of them more than once. Taking the continent at large, it is never free from such wars, often having two or three going on at the same time. They began amid the struggles for independence from European domination, and have never ceased,—and never will cease till the masses of the people are evangelized.

[1] This paragraph is inserted by the Editor.

International wars have been few, but destructive and baneful. Occurring between peoples who are so closely akin, they have partaken of the character of civil wars.

Priestcraft has a hand in all the armed strife, often directly fomenting it, and almost always managing to profit by it. A far-reaching motive impels to this, in that whatever weakens the civil sovereignty strengthens relatively the ecclesiastical predominancy.

South America is the most *colossal example* that ever was of religious unity, and the most striking example of bloody discord. Military conspiracies and ecclesiastical conspiracies combine to keep politics in confusion and make impossible the progress after which those peoples aspire.

3. *Peculiar Forms of Demoralization.*—Inseparable from these two evils, and making a combination of moral drawbacks elsewhere unknown, are the following: *Civil wars* fill society with feuds, rancor and aspirations for revenge. They foment tendencies to violence and outrage, which run on through times of peace, and make appeals to might instead of right, seem normal in every sphere of life.

Patriotism is perverted and paralyzed by them. It is further vitiated by Jesuitism, which puts virtue into falsehood and blasts moral consistency, even in noble characters. Private conscience, atrophied by an infallible priesthood, and by alienation from God, loses its power to guide the will, and public conscience made up of such private consciences is powerless to control public affairs.

Peace, without patriotism or public conscience, develops *despotism* or lapses into anarchy. Anarchy has no remedy but usurpation and despotism. Despotism provokes revolution and justifies violence and disorder. Peace supervenes through weariness of disorder, but without reviving patriotism or public conscience. Thus the dreary round repeats itself.

The dominant priestcraft submerges in servility those who submit to it and drives to unbelief those who revolt against it. *Servility and unbelief* alike tend to moral weakness, and thereby facilitate the dominancy of the priestcraft, which thus perpetuates its control over believers and unbelievers alike. Each new generation is gripped by heredity and environment, and compelled to repeat the experiences of its predecessors. Thus another dreary circuit closes.

4. *Failure of Supposed Remedies for the Moral Drawbacks.*—The hopelessness of this situation is appalling. Noble efforts to remedy it have been made by the best minds and hearts of those countries, but in vain.

Good constitutions have failed. Those of Brazil and the Argentine Republic are second to none in the world, being improvements on the federal constitution of the United States. That of Peru, modeled on our state constitutions, merited the praise of Gladstone. But these cannot stop the waste of blood and treasure, much less the general demoralization, the prostitution of patriotism, or the insidious dominancy of priestcraft.

Good *laws* have failed. They cannot impart the moral power which is lacking to carry them out. Good *schools* have failed. They cannot make their scholars able to do as well as they know. Railroads, steamboats, telegraphs, telephones, electric lights, and other *inventions* have all failed. Not a soul has been regenerated by them. They happen to abound most where wars have raged worst in the last decade.

Immigration has failed. The children of the immigrants grow up as natives in the atmosphere that makes the natives what they are, and their condition remains hopeless.

All these good things *will help* in the grand transformation that is to come with the evangelizing of the masses. They

are helping already wherever the gospel is being strongly pushed in. But without the one thing needful they have no uplifting power. They present in South America a combination of failures so unique, and on so vast a scale, as to stand without a parallel.

5. *Exclusion of the One Thing Needful.*—South America is a pagan field, properly speaking. Its image-worship is idolatry; its invocation of saints is practical polytheism. And these abominations are grosser and more universal there than among Roman Catholics in Europe and the United States, where Protestantism has greatly modified Catholicism. The religion of the masses all over the continent alienates them from God exactly as in ancient and modern heathenism.

But it is *worse* off *than* any other great *pagan* field, in that it is dominated by a single mighty hierarchy,—the mightiest known in history,—which augments its might by monopolizing the gospel, not in order to evangelize the masses, but to dominate them, and to make their evangelization impossible. For centuries priestcraft has had everything its own way all over the continent, and is now at last yielding to outside pressure, but with desperate resistance.

Withal there is a mysterious *slowness in evangelical Christendom* to bring pressure on South America. It has come to be called "The Neglected Continent," among British missionary writers. While needing the most energetic activities of Protestant missionary enterprise, it has been strangely deprived of them. This seems due to lack of knowledge of its moral conditions. Thus her cries for help meet with antipathy where they ought to find sympathy, and the one thing needful is kept from her.

If the dominant priesthood could be reformed from within, then a mighty reformation would follow, and South America

would evangelize herself; but that is hopeless under present conditions. Since the days of Wyclif, Luther, and Calvin, the discipline of Romanism has been so modified as to make impossible a repetition of movements like theirs. Priests have been converted in South America, and have done their best to exert a reformatory influence, but with insignificant effect. A talented English priest, Father Kenelm Vaughan, went through all those countries repeatedly some years ago, and awakened an enthusiasm for a reform in and through the clergy, having printed for that purpose a special edition of the New Testament in Spanish; but it all came to nothing, save to show how irreformable the whole system has become.

6. *Hence:* (1) *The regeneration of South America cannot arise from within, but must be introduced by propaganda from without,* and it calls for the most energetic action known to modern missionary enterprise.

(2) *South America lies to-day at the bottom of the scale of nominal Christendom,* with her gaze fixed wistfully on the top of that scale, lamenting her vain attempts to reach these heights sublime, all wearied and bruised and bleeding with her struggles to find the way of progress, and calling on all Christendom to give her a guiding and uplifting hand.

(3) The moral scale of Christendom, as seen to-day, with Catholic South America at the bottom and Protestant North America far aloft,—the one incapable of rising even by imitation of the other, ever stumbling and slipping and falling back in the attempt, while the other is ever mounting higher by an uplifting and guiding power from within,—displays to the world in the two continents a most significant *object lesson,* showing the tendencies of Romanism and Protestantism, and their effects on human well-being.

(4) *The greatest of all battlefields* between Romanism

and Evangelism will probably be in South America, and the Great Reformation will achieve there far-reaching triumphs.

IV. **North America to the Rescue.**—South America stands in the following peculiar relations to Protestant lands:

1. It is situated *nearest to North America* of all great mission fields, but is more remote from Europe than are many others. The two Americas, isolated from the rest of the world, and joined one to another, have a manifest responsibility each for the other. The people of the United States have not yet awakened to this great fact. South America is less to them than is almost any other country. This ought not so to be. Oh, for another Columbus to rediscover South America, and reveal her to the North American people in her providential relations to them!

2. *It welcomes influences from the United States* as from no other field, while it is freer from European influences than almost any other, especially those where European sovereignty is extending. This fact is remarkable when we remember that Europeans abound in South America, while North Americans are few and far between. It is one of the signs of the times that superhuman power is working on those masses of humanity, preparing them for their moral regeneration in kinship with the United States.

3. *North American churches* have commenced operations at strategic points, tending to evangelize the whole continent. European churches are largely leaving that continent alone. The latter scarcely look after their own members that are emigrating thither, and do almost nothing for the priest-ridden masses. They find enough to do in their own hemisphere, and are leaving America to Americans. Oh, that the American churches would open their eyes to the singular duty and opportunity that God has reserved for them in their own hemisphere!

4. *Gospel work in South America is a success*, singularly encouraging, destined to do in the future for those ten republics what progressive evangelization has done and is doing for the United States. The operations include every form of activity usual in this country. They present there the peculiarity of requiring powerful outside help for getting them started, in order to overcome the resistance of the singular drawbacks which characterize that field, unknown here, or anywhere else. But, once well begun, the work develops there a tendency to self-support and self-extension which is not approached by any other field outside Protestant lands.

The *pioneering* has been done, all over the continent, mainly by the American Bible Society, whose work in the two Americas makes it the first and noblest of societies.

The *signs of the times* point to the coming of great sweeping revivals. All the work thus far is providentially preparatory to them. And when they once get started among those impulsive peoples, the mighty changes that will follow fast and far, throughout that immense homogeneous territory, promise to surpass anything of the kind hitherto known.

5. *Hence:* (1) *South America offers a most excellent opportunity for North American evangelism* to extend its domain without competition, and work out results on the widest possible scale. South America calls on North American Christians, as a most imperative Macedonian, "Come over and help us."

(2) To preëmpt this largest half of our own hemisphere in the name of God and human welfare; to transform this wilderness of priestcraft and swordcraft, and bring it to the glorious possibilities of Christian development; to give the saving truth to the millions already there and to the multi-

plied millions that are coming:—such is *the mission* now *before the churches* in our great southern twin-continent.

V. **Reflex Influences from South America.**—1. *On Catholic Europe.*—The streams of immigration from Europe to South America are conductors of reflex influence promising great things for the future. The following condensed statements throw light on this most interesting matter.

(1) Roman Catholic immigrants in South America are *less subject to the priestcraft* there than are the native Catholic masses.

(2) All immigrants are *less involved in politics*, and in the swordcraft inseparable from politics there, than are the natives. Thus the great moral drawbacks peculiar to that continent have their minimum effect on foreigners.

(3) The gospel work there among the incoming European Catholics and their children is peculiarly encouraging. Of the *gospel workers* raised up there, some of the most precious are of this class.

(4) The work among them is *peculiarly urgent*, as the descendants of foreigners become like the natives and lose their advantage. Sad but common it is to find the children of English parents unable to use the English language, destitute of English love of truth and fair play, ignorant of the Scriptures, bereft of moral consistency, having lost in one generation the advantages of the centuries of moral progress of their ancestors.

(5) Immigrants converted in South America often *transmit the new leaven* to their old homes. Whole communities in Spain and Italy have been stirred up with gospel influence from these, in this way,—a form of reflex action that must go on with ever increasing volume.

(6) Catholic immigrants in South America are *easier to*

evangelize there than they would have been in their European homes. The indirect influence of their conversion often helps make easier the evangelization of their old neighbors even where no direct action takes place.

Thus missions in South America are destined to facilitate more and more the evangelization of Catholic Europe, and to be facilitated in turn by it.

2. *On the Latin Race.*—Evangelism all over Europe has been energized by reflex action from the United States. The analogous action from South America in future involves certain special relationships that deserve special study.

(1) *The influence* from Saxon America has shown itself chiefly in Saxon Europe. That of Latin America will be most notable in Latin Europe.

(2) The great *future of Latin humanity* is to be in Latin America,—many times larger than Latin Europe,—nearly twice as large as all Europe—equal to Europe and the United States together,—or to twice India and China proper.

(3) The work of *evangelizing that whole type* of mankind, in both Europe and America, is one great enterprise, whose reflex influences both inwardly among its various elements, and outwardly toward all Christendom, will be of ever augmenting importance.

(4) The Latin race, at the time of the Reformation, rejected the gospel. Then God rejected it from its former preëminence among the kindreds of men, and raised up to take its place a lineage descended from northern barbarians, whom He first evangelized, and then energized and multiplied, and blessed above all other lineages, arming them with steel and steam and lightning, and setting them forth to be the vanguard of all mankind. But God is now giving to the Latin race a new opportunity to accept the gospel, and to recover its birthright.

(5) Once regenerated by the gospel, the Latin peoples will *rise speedily* to the level of those that are now highest above them. This regenerated Latin race, with the largest half of the New World for its patrimony, besides its ancient home in Europe, is destined to have a great and noble share in future history.

(6) With the progressive evangelization of both Americas, there will be developed a *reflex action* between the two. The Saxon type will excel in some things and the Latin in others, while each will derive from the other new impulses to go on unto perfection.

(7) The most influential of Pan-American institutions are to be the churches. These, already enlisted in the work of *universal evangelization*, will one day place the two Americas side by side in the march of moral progress in the whole world.

3. *On the Americo-European Family.*—Certain ethnic features of the Americas deserve further attention.

(1) The *Asiatic population* in South America is insignificant in numbers, and shows no tendency to increase. Exclusion laws against it are in force in some of the republics.

(2) The *African population* in South America is far less than in North America,—less in actual numbers and less in proportion to the whole,—and shows still less increase, with no outside influx. There are exclusion laws against this in some places.

(3) The vast unoccupied parts of the continent are filling up with *Europeans*, and with them only. South America has now, and is destined to have in the future, a population averaging more purely European than any other continent except Europe itself. This deserves special attention.

(4) The two Americas and Europe are the three *homes of European humanity*, with the Atlantic to facilitate quick and

cheap transit between them. Already the European traffic of South America exceeds that of the United States of two decades ago, and far exceeds the present traffic between the two Americas, though the latter is rapidly gaining.

(5) The *play of moral influences* between these three homes of the highest types of humanity, grouped conveniently about the smaller of the two great oceans, will develop a unity and homogeneity embracing them all, thus augmenting their power over the rest of mankind.

(6) The enterprise of *uplifting all mankind*, carried on from that triune vantage ground, with that triune power, will bring to a consummation the Americo-European missionary movement, and prove a crowning mission of Americo-European humanity.

APPENDIX A

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THE following volumes will prove helpful for auxiliary reading, since in so brief a text-book only the leading facts can be given. If class work is to be successful, some fresh material must be introduced at each session. The lists below suggest such material, arranged under the various chapters of the book.

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APPENDIX B

GENERAL STATISTICS CONCERNING SOUTH AMERICAN COUNTRIES

Compiled mainly from "The Statesman's Year-Book, 1900." Abbreviations: est.=estimated; c.=census; parentheses indicate dates.

Names of Countries.	Area in sq miles.	Population.	Indians.	Density per sq. mile.	Primary and lower schools.	Scholars.	Colleges and universities.	Students.	Religious Status.
Andean Countries.									
Colombia.		(1895 est)	(1895 est)						All forms of religion permitted, if "not contrary to Christian morals nor to the law."
(La República de Colombia)	504,773	4,000,000	150,000	7.7	2,020	141,485	6	1,591	
Ecuador.									
(República del Ecuador)	120,000	1,271,861 (1896 est)	870,000 57 per c.	10.5	1,123	68,380	12	216	Roman Catholicism=state religion.
Peru.									Roman Catholicism=state religion.
(República del Perú)	695,720	4,609,999 (est)		6.6	1,507	87,576	6	792	Religious freedom denied.
Bolivia.		(1900 est)							Roman Catholicism=state religion.
(República Boliviana)	567,430	2,000,000	1,000,000	3.5	586	38,747	6	506	Freedom of other forms allowed.
Chile.		(1895 c)							Roman Catholicism=state religion.
(República de Chile)	290,829	2,712,145	50,000	9.3	1,764	115,666			Freedom of other forms allowed.
La Plata Countries.									
Argentine Republic.		(1899 est)	(1895 est)						
(República Argentina)	1,319,247	4,573,608	30,000	3.4	4,186	410,328	9	2,553	Freedom of all forms.
Uruguay.		(1897 est)	70 per c.						Catholicism=state religion. Complete toleration.
(República Oriental del Uruguay)	72,110	840,725	(est)	11.7	881	67,347	3	964	
Paraguay.		(1897 est)							
(República del Paraguay)	98,000	730,000	70,000	7.4	390	25,000	2	205	Complete toleration.
Falkland Islands	7,500	(1897) 2,050		.3	5	254			Equality among all forms.
Brazil.		(1890 c)	(1872 c)						
(Estados Unidos do Brazil)	3,209,878	14,333,915	386,955	4.5	7,500	300,000	20	5,768	Absolute equality among all forms.
Northern South America.		(1898)							
British Guiana	109,000	286,222		2.6	207	28,689	1		Perfect religious freedom.
Dutch Guiana or Surinam	46,060	(1897) 65,168		1.4	58	7,218	1		
French Guiana	46,850	(1900 est) 33,300	1,500	.7	6		1		Equality among all forms.
Venezuela.		(1894 est)	(1890)						Toleration of belief, but not of external manifestation.
(Estados Unidos de Venezuela)	593,943	2,444,816	326,000	4.1	1,614		64		
Totals	7,681,340	37,903,809			21,847	1,290,690	131	12,595	

APPENDIX C

SOUTH AMERICAN MISSIONARY STATISTICS FOR 1900

Names of Societies.	Year of report.	Countries occupied; year of entrance.	Missionaries, ord'nd.	Laymen.	Wives.	Other women.	Male physicians.	Native workers, both sexes.	Stations.	Out-stations.	Communicants.	Adherents, not communicants.	Day-schools.	Pupils.	Higher institutions.	Students	Patients.
1. American Bible Society.....	1899	Arg. Rep. (1864), Venez. (1888), Brazil (1876), Col'mbia (1888).	3	...	...	...	...	47	3	...	.....	.....	...	.....	...	...	...
2. American Church Missionary Society.....	1899	Brazil (1889).	8	8	7	2	...	22	4	20(?)	650	.....	3	.....	1	3	...
3. Am'n Seamen's Friend Soc.	1899	Chile, Arg. Rep., Uruguay.	2	2	...	...	...	...	4	...	.....	.....	...	.....	...	...	...
4. Board of Foreign Missions Presbyterian Church, U.S.A.	1899	Chile (1873), Colombia (1856), Brazil (1859), Venez. (1897).	26	1	25	11	...	68	21	44	2,855	.....	47	1,427	...	...	...
5. Board of Missions of the M. E. Church, (South).....	1899	Brazil (1876).	12	...	10	27	...	33	7	...	2,785	.....	8	388	4	317	...
6. Brazil Mission, or "Help for Brazil".....	1899	Brazil (1893).	2	4	5	3	...	...	5	...	.....	.....	2	.....	...	...	...
7. Br. and For. Bible Society...	1898	Arg. Republic (1821), Brazil.	3	...	...	...	...	15	2	...	.....	.....	...	.....	...	...	...
8. British Guiana East Indian and Chinese Mission.....	1896	British Guiana (1873).	2	18	...	...	...	19	4	...	771	792	...	.....	...	...	...
9. Canadian Church Missionary Society.....	.....	Auxiliary to No. 32.															
10. Christian and Missionary Alliance.....	1899	Arg. Rep., Brazil, Chile, Venezuela, Ecuador.	10	...	5	3	...	20	8	16	300	100	...	.....	...	...	...

Names of Societies.	Year of report.	Countries occupied; year of entrance.	Missionaries, ord'nd.	Laymen.	Wives.	Other women.	Male physicians.	Native workers, both sexes.	Stations.	Out-stations.	Communicants.	Adherents, not communicants.	Day-schools.	Pupils.	Higher institutions.	Students.	Patients.
11. Christian Missions (commonly known as "Brethren")	1899	British Guiana (1827), Venezuela, Peru, Uruguay, Argentine Republic.	...	16	11	7	...	...	12	...	.....	.....	...	.....	...	...	...
12. Eastern West Indian Wesleyan Meth. Conference....	1899	British Guiana.	10	2	...	...	...	120	6	...	4,212	.....	29	3,986	...	...	...
13. Ex. Com. of Foreign Missions Presbyterian Church, U. S. A., (Southern).....	1899	Brazil (1869).	11	...	10	6	1	25	11	71	1,990	3,576	5	146	2	38	3100
14. First-Day Adventists.....	.....	Peru.	...	...	...	...	...	...	2	...	.....	.....	...	.....	...	...	...
15. For. Miss. Bd. of the Bapt. Con. of Ontario and Quebec	1899	Bolivia (1898).	3	...	2	...	...	...	2	...	.....	.....	2	.....	1	70	...
16. Foreign Mission Board of the Seventh-Day Adventists.....	1899	Arg. Rep., Uruguay, Paraguay, Brazil, D. & B.Guiana, Chile, Peru, Ecuador, Bolivia.	13	29	17	4	...	7	28	13	1,012	315(?)	2	40	1	...	...
17. For. Mission Board Southern Baptist Convention.....	1899	Brazil (1882).	8	...	8	3	1	19	8	45	1,922	1,000	4	172	...	...	...
18. F. M. Com. Presb. Church, Canada, (Eastern Division)	1899	British Guiana (1897).	1	...	1	...	...	4	2	...	99	.....	3	212	...	...	...
19. Gospel Union.....	1899	Ecuador (1896).	...	7	4	1	...	...	3	...	.....	.....	...	.....	...	...	...
20. Guiana Diocesan Church Society.....	1896	British Guiana (1852).	11	21	...	...	...	20	...	24	.....	.....	...	.....	...	...	...
21. Helgelseförbundet.....	1898	Argentine Republic (1898.)	1	...	...	...	...	...	1	...	.....	.....	1	.....	...	...	...
22. Independent Baptist Missionary Movement.....	1899	Peru (1898).	1	...	1	...	...	...	1	...	.....	.....	...	.....	...	...	...

23. Int'l Com. Y. M. C. A., (Foreign Department)	1899	Brazil (1891).	...	1	1	...	...	1	1	3	.....	449	...	.....	...	...	...
24. Int'l Medical Missionary and Benevolent Ass'n	1899	Argentine Republic.	...	2	...	...	...	...	...	...	.....	.....	...	.....	...	...	...
25. Londonderry S. Am'n Faith Mission	.....	Affiliated with No. 10.															
26. Miss'y Pence Ass'n	1898	Brazil (1898), Arg. Rep. (1891).	...	6	4	...	1	...	5	...	.....	230	4	198	...	...	3000
27. Missionary Society of the Meth. Epis. Church	1899	Brazil (1836), Arg. Rep. (1836), Chile (1878), Peru (1887), Uruguay (1839), Paraguay.	23	3	21	26	1	189	19	...	4,579	12,975	24	1,655	4	425	...
28. Moravian Missions	1899	British Guiana (1738), Dutch Guiana (1739).	38	8	40	4	...	46	22	18	8,301	8,833	23	2,737	...	...	...
29. Regions Beyond Missionary Union	1899	Peru (1893), Arg. Rep. (1899).	4	5	7	...	...	...	5	...	.....	.....	2	.....	...	...	...
30. Salvation Army	1899	B. Guiana, Uruguay, Arg. Rep.	43	33	7	...	...	21	14	8	.....	.....	...	.....	...	...	...
31. Society for the Propagation of the Gospel in Foreign Parts	1899	British Guiana (1835).	9	...	...	...	...	1	9	...	993	324	...	.....	...	...	...
32. South American Evangelical Mission	1899	Venezuela (1895), Brazil, Arg. Rep., Bolivia (1899).	2	10	5	...	1	1	2	5	.....	.....	1	.....	...	...	...
33. South American Missionary Society	1899	Fuegia and Falklands (1844), Chile (1894), Paraguay (1888), Arg. Rep. (1896).	7	22	9	20	1	10	10	4	.....	170	10	1,028	1	15	...
34. Venezuela Mission	1899	Venezuela (1896).	1	...	1	...	...	...	1	...	.....	.....	...	.....	...	...	...
35. Wesleyan Meth. H. and F. M. Society Western Annual Conf., (West Indies)	1899	Colombia.	1	1	...	...	...	...	2	...	.....	.....	...	.....	...	...	...
Totals			255	199	201	117	6	688	224	271	30,469	28,764	170	11,989	14	868	6100

ANALYTICAL INDEX

BESIDES indicating the location of important topics, this Index is also intended for use in preparing the various studies. Having read over its analytical outline before taking up each chapter, the student sees exactly what ground is covered by the section to be mastered. So, too, after having studied the chapter, its outline can again be used in lieu of questions put by a teacher, thus enabling the student to see what topics have been forgotten. The numerals following each topic and sub-topic refer to the pages where they may be found.

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AKKERBOOM, 28 B4
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Ambato, (**10,000**)—19 C2
Angol, (6,300)—27 F2
Anna Regina, 31 British Guiana
Antofagasta, (**13,000**)—27 E2
Araguary, 13 D5
ARGENTINE REPUBLIC, (4,573,608)—1, 3, 7, 10, 11, 16, 21, 24, 26, 27, 29, 30, 32, 33.
Asuncion, (**45,000**)—16, 27 E4
Azul, (7,800)—10, 21 F4
BAHIA, (**200,000**)—4, 10, 17 D6
Barranquilla, (**15,000**)—4 A2
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BRAZIL, (14,333,915)—1, 2, 4, 5, 6, 7, 10, 13, 16, 17, 23, 26, 27, 32.
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Campos, (**40,000**)—17 E5
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Florianopolis (Desterro), (**31,000**)—4 E5
Fortaleza, (**41,000**)—13 C6
FRENCH GUIANA, (33,300).
Friendship, 12 British Guiana
GARANHUNS, (see Canhotinho), 13 C6
Georgetown, (**56,000**)—11, 12, 16, 28, 31 B4 B5
Goed Fortuin, 12 British Guiana
Graham's Hall, 28 B5
Groot Chatillon, 28 B6
Guayaquil, (**51,000**)—19, 27 C2
HEERENDYK, 28 B6
Helena, 18 B5
Huacho, (5,000)—14 D2
IQUIQUE, (**33,000**)—27 E2
JUIZ DE FORÁ, (15,000)—5 E5
KEPPEL, 33 H4
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LA CONCEPCION, (**40,000**)—27 F2
La Paz, (**40,000**)—15 D3
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La Serena, (**16,000**)—27 E2
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New Amsterdam, (**9,000**)—12, 16, 24, 31 B4 B5
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Nictheroy, (36,100)—6 E5
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PANAMA, (**25,000**)—35 B2
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Pelotas, (33,000)—2 F4
Pernambuco, (**190,000**)—6, 13, 17 C6
PERU, (4,609,999)—14, 16, 22, 27, 29
Petropolis, (12,000)—5 E5
Piracicaba, (5,000)—5 E5
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Porto Alegre, (**55,000**)—2, 16, 27 E4
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Tumbez, (**2,200**)—27 C1
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USHUAIA, 33 H3
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Valencia, (**39,000**)—11 A3
Valparaiso, (**122,000**)—3, 4, 16, 27 F2
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ERRATUM:

On page 163, lines 1 and 4, Aruhacas should be Arhuaços.

MISSIONARY MAP
OF
SOUTH AMERICA
by Harlan P. Beach
F. A. G. S.
SCALE OF MILES
EXPLANATION
Mission Stations, thus LIMA ●
Other towns thus, Para ●
Limit of Navigation for large vessels, thus,
Railroads
Isothermal Lines, Winter Mean, Summer Mean;
Comparative Area
BRITISH AND DUTCH GUIANAS
Enlarged Scale
SCALE OF MILES
Comparative Area of Continents
CARIBBEAN SEA
VENEZUELA
COLOMBIA
ECUADOR
PERU
BRAZIL
BOLIVIA
PARAGUAY
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CHILE
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